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Guest Editorial

“Partners in Obedience” or “Servants of the World Church”

The phrase “Partners in Obedience” came out of the Whitby meeting of the International Missionary Council. It is a noble expression of the new sense among the sending Boards of the passing of the period when they should be considered to have a dominating or a directive function in the churches on the field that have risen out of the missionary effort of the western churches during the last 150 years. It certainly requires a great deal of temerity for a humble missionary in one of those fields to voice any dissent from this new term. There is of course no possible objection to the emphasis upon the common obligation to obey the will of God. I cannot however help feeling that the word partners is hardly the happiest. A partnership is a two-way proposition. If missionaries are really the partners of the nationals on the fields, then the nationals on the fields should also be partners in the work of the churches at home. There is no serious thought of making the churches in so-called mission fields and the so-called sending churches really partners with mutual bearing of responsibility. If the term were to be used, it seems to me “comrades in obedience” would be preferable. Possibly such a term as “comrades in obedience” is better than the one that I suggest in the title, viz., “Servants of the World Church.”

The term “Partners in Obedience” doubtless rose from an effort to find a term for missionaries that would be entirely free from some of the overtones that have come to be somewhat unwelcome to the national Christian leaders in many lands. I quite agree that the historical development has been such that it is desirable that some name be used instead of “missionaries.” In its basic meaning of one who is sent there is certainly nothing objectionable, but a hundred and fifty years of history has, unmistakably, given the terms “missionary,” “missions,” “mission school,” “mission hospital,” etc., a certain implication of

dependence upon foreign aid. It has aroused a suspicion of control by foreigners. If a satisfactory term with the same basic significance but free from these defects can be found it is entirely desirable. From the point of view of the western churches, it seems to me the term "Servants of the World Church" has much to commend itself. No indigenous movement has had more significance or a more notable history than the famous "Servants of India." One need not labor the legitimacy of the term in view of numerous words of Jesus about his followers being servants, slaves, or ministers.

This suggestion of a new name for missionaries leads to a consideration of the implications as to the proper basis of relationship between the modern missionary and the national church. For this article the theme is naturally the appropriate relationship of the missionary to the Christian church in Japan. The churches in Japan are already beginning to make definite plans for celebration of the hundredth anniversary of the beginning of Protestant mission work in Japan which will come in 1959. In other words we have a church that is being carried on principally by second and third generation Christians. The fact that the Christian community composes so very small a proportion of the total population in no way alters the fact that that church nevertheless is a well-established organization. Most of the individual churches have 50 to 80 years of continuous history. What I am suggesting is that missionaries have certainly passed the era of leadership or even partnership so far as the Japan churches are concerned and are already in the era of comrades or servants.

We had a conference of representatives of the Kyodan and of the Interboard Committee (IBC) during the first year of the existence of the Council of Cooperation. At that meeting the problem under consideration was a more effective means of giving the evangelistic missionary a sense of participation in the work of the church. This brought up the whole problem of foreign aid to the evangelistic program of the Kyodan. The writer expressed his hope that the church might set up an agency corresponding to the home missionary societies or home boards of western churches, to which the cooperating western churches would make all possible financial contributions and which would be in complete control of the work of evangelistic missionaries. He proposed that this be an entirely church-controlled agency, with no constitutional provision for participation by missionaries or any directive relationship by the mission boards in America. Objections were made both from westerners and Japanese leaders. The result of the conference was the organization of the Cooperative Evangelism Committee within the framework of the Council of Cooperation. There have been some modifications of the plan in the last four years, but I think the general agree-

ment both among the Japanese leaders and the missionaries is that the present organization is working effectively.

It is however significant that at the last General Assembly the Kyodan established a Board of Home Missions (*Naikoku Dendo Kai*). It is constantly asserted that this does not mean any division between the work in which missionaries are participating and the work which is entirely controlled and financed by the church. I readily agree that it is the purpose of the organizational setup to have both agencies closely related to the General Evangelism Committee of the General Assembly and that it does all that can formally be done to integrate the two lines of effort. There is nevertheless a strong group, though still considerably in the minority, in the Kyodan which deplores the double approach to the evangelistic task of the church. It is not the purpose of this article to discuss this organizational problem within the Kyodan, but to cite the development in connection with this statement of the writer's convictions as to the basic attitudes that he considers to be desirable. It should be emphasized that he speaks entirely in a personal capacity. None of the official bodies with which he is connected is committed in any way. That basic attitude is indicated by the term he proposes to be used for missionaries. In other words he believes that the period of constitutional provision for missionary and board participation in the administration of the church has passed or will soon pass. The present organizational setup between the IBC and the Kyodan seems to be on the whole mutually satisfactory. So long as that is the case it should be carried on as it exists. While it does make provision for definite minority participation by missionaries in the Council of Cooperation, the Cooperative Evangelism Committee and some other sub-committees, it is still definitely a minority representation. The preparation of the budget as it affects the Kyodan is entirely in the hands of the Kyodan or these Japanese-dominated agencies. Something like 80 percent of the funds received for evangelism are administered directly by the church without any official participation by missionaries.

It is the writer's contention that among the systems in operation for some years before the war those of the former Kumiai and Methodist churches should be the goal in the postwar period. The American Board and the Kumiai church negotiated an agreement in 1922, which put the entire control of the evangelistic work in which the American Board cooperated into the hands of the Board of Directors of the Kumiai Church. Originally the plan provided for four missionary members who could sit with the Board but who were entitled to vote only on matters concerning the cooperative work, and even so they were in the proportion of 4 to 15. Very soon the number of representatives was reduced to three

and within a few years the constitutional provision for missionary representatives on the Board of Directors was entirely ended. The budget for evangelistic work was prepared by the Board of Directors and the funds received from America were administered by it. The work funds of the evangelistic missionaries were requested by the church and were remitted through the church. Ordained missionaries were regular ministers of the Kumiai church and, in accordance with the constitution of the Kumiai church, they had seats and votes at the annual meeting.

The Methodist system was substantially the same. There was no constitutional provision for representation by missionaries in the Evangelism Department of the Methodist Church (*Dendo Kyoku*). Ordained missionaries were members of the conference with all the rights of Japanese members. These plans left the missionaries entirely under the direction of the Japanese church with no constitutional provision for their participation in the general administrative setup. Nevertheless, during this period at least three missionaries were elected as district superintendents, in various parts of the Methodist church by the free choice of their colleagues in the district. The Kumiai Board of Directors elected a missionary as one of the regular secretaries in its headquarters. It is not fitting for an outsider to judge and certainly not to criticize the relationships between the boards and missionaries related to the former Presbyterian-Reformed Church (*Nihon Kirisuto Kyokai*). Each of the four mission boards had somewhat different bases of relationship. They all did provide however for constitutional participation by the missions in the administration of the evangelistic work of missionaries. The writer may be mistaken but he certainly had the impression at the time, and it has been confirmed by such investigations as he had been able to make since the war, that the relationships between the church and missionaries in the former Methodist and Kumiai churches were more harmonious and more fruitful than in the Presbyterian-Reformed group. It seems to him that a survey of the development of the Christian movement in Japan down through the years confirms the contention that the policy of trusting the Japanese Christian leaders completely and without reservation has been historically the most effective. It is his conviction that after nearly a hundred years of effort this should be the basic attitude in spite of the possibility of incidental unhappy experiences in the process. It is his conviction that if, with genuine humility and determined confidence, such a policy is followed it will be met by a wholehearted response from the Japanese church; and the missionary's actual participation in the work of the church will be more effective on that basis than could possibly be secured for him by any constitutional provisions.

—Darley Downs

Upon What Foundations ?

FRANCIS B. SAYRE

It is good to draw apart for a time and try in our thinking to make first things come first. In these days we have been seeking together to get away from our own egocentric thinking and planning, to rise above the ruts of our own little areas of activity and to gain a better comprehension of the profound and infinite breadth and depth and height of the Kingdom of God. The Kingdom of God is built upon a togetherness; it grows out of human brotherhood; it cannot be fairly comprehended from individual or racial viewpoints. As the earliest disciples found, true Christianity could not be restricted by the confines of Jewry. Neither can Christianity be confined to any one denomination. That is why I feel happy that here we are gathered together, men and women, as I understand, from different stations and from different parts of Japan, seeking Christ and the Kingdom of God as the one answer to the towering problems which confront the world today.

It has fallen to the lot of our generation to live in a war-torn and disaster-threatened world. A third of the people of the earth today have been swept within the power of Russian communism, which teaches that the fundamental realities of the world consist of material force and of material force alone. Communists scoff at any idea of God. They deny the very existence of spiritual, unseen power. They repudiate utterly the sacredness of human personality. Russian communism teaches the building up of supreme military power, the ruthless crushing of all opposition, rule by the concentration camp and the slave labor gang, the utter rejection of all moral standards and principles. It is the very antithesis of the teaching of Jesus Christ. "It is impossible to conquer the enemy without having learned to hate him with all the might of one's soul," runs a sentence from a Soviet encyclopaedia. In its never-ceasing campaign of falsity and of hatred against all liberty-loving peoples, we can catch something of its concentrated malignity. If this sinister force succeeds in encompassing the world, good-bye to the civilization of the free world, born of Christian teaching and grown to maturity in succeeding centuries through endless struggle and sacrifice. These two underlying ideologies are eternally irreconcilable. Russian

teaching stands at the opposite pole from Christ's teaching of the transcendent power of love as compared with physical force. If our civilization is to survive, the Christian world is forced to defend itself against this Russian form of communism now sweeping ominously across the globe.

Yet even apart from the menace of Russian communism, our present-day world is torn with struggle and threatened fighting. Here is Germany, which I visited last summer, ruined by two terrible wars, its people disheartened, frustrated, cynical, and torn with internal strife. Shall Western Germans arm to prevent Russian attack and thereby find themselves in the dreadful predicament of having to fight and kill their brothers of Eastern Germany? Here is England, stripped of a considerable part of her former empire upon which much of her commercial power rested, and unable herself to produce enough food to support her island people. As a result, England today is facing economic and financial problems that seem almost insoluble. France, weakened by constantly recurring political crises, is being bled by the mortal struggle dragging wearily on in Indo-China. At the same time a grave crisis faces France in North Africa; and we in the United Nations have been helpless to avoid a growing schism over the question of whether the General Assembly has the right to force France onto the rack and compel her to submit in Tunis and Morocco to the judgment of an international political tribunal. Even in the far reaches of South Africa ominous struggles are being waged. Policies of brazen racial discrimination against the African and against the Indian race are being pursued in defiance of the underlying principles of the United Nations; and these policies bode ill for the future. Nineteenth century colonialism is dead; but the exploitation of human beings in new forms and in new guise is creating fresh problems in many areas peopled by dependent races.

Even among the great and powerful peoples of the earth problems economic, problems of labor and industry, problems of exports and imports, problems of finance, keep constantly arising and threatening class struggle and impending disaster.

Where will it end?

With problems such as these it has fallen to my lot to wrestle for the past twenty years on the very forefront of the political and diplomatic field. Again and again we have tried to find solutions by widening our vision, by quickening our imagination and our understanding of the problems and viewpoints of other peoples, by seeking to share with them our techniques and our skills. My mind goes back to the Marshall Plan, to the staunch support which America has constantly given to the United Nations, to the throwing of American troops

into Korea to defend the independence of Korea and stop the drive of communism across Asia. I think I can say that for the past twenty years America has tried sincerely, in spite of many failures and shortcomings, to meet the international problems of the world with wisdom and with fairness to all.

But the solution has not come. The world outlook today is far darker and more threatening than it was twenty years ago.

A lifetime of work in academic life and in diplomatic and political fields has forced me to an immutable conviction. There can be no lasting solution to the multiplying problems of increasing gravity which keep crowding in upon us unless and until the world turns to the fundamental concepts of brotherhood which Jesus Christ was trying to make men understand 1900 years ago.

In the nineteenth century with our brilliant advances in science and technology we thought we could leave God inside darkened churches and behind stained glass windows. We thought we could achieve peace and security without Him. We thought we could build a lasting peace on delicately poised balances of military power,—a Triple Alliance versus a Triple Entente. But two world wars brought us with crashing reality back to our senses. We have learned the futility of nineteenth century concepts of how to build power. With terrible cost Germany has learned too. So has Italy. Russia has not yet learned. But the Russian people will, in time.

Men cannot achieve progress, they cannot achieve security or peace, without God. And no one has ever revealed the reality and the nature of the God who rules over us, as has Jesus Christ. There will be no lasting security in the world until all peoples can comprehend the fundamentals taught by Christ and learn to build upon them,—the conception of an overruling God to whom men and women are responsible for all they do, the conception of human brotherhood under the Fatherhood of God, the conception of love as the ultimately conquering and supreme force in the world. I do not mean that all Buddhists and all Hindus and all Mohammedans must become baptized Christians before we can attain world peace. But I do mean that all peoples must build their lives and their national policies upon the Christian principles of human brotherhood and of man's responsibility to an overruling God of love before we can end the senseless carnage and destruction of war. If we are to build lasting institutions or lasting nations or lasting civilizations, we must build them on the fundamentals taught by Jesus Christ, the supreme realist of all time. There is no other way.

And how does all this apply to us, who are striving to devote our lives to Christian work in Japan?

Japan today is emerging from the defeat and disaster of a great war. Frustrated, disillusioned, stripped of their former empire, the Japanese people today are realizing that the policies followed in Manchuria in 1931, in China in 1937, in the Second World War, have led to inevitable disaster. The Japanese people today are groping for light, wondering which way to turn and on what to build.

On one thing they are united in brave determination. They are setting out to build a new nation, as they did in the Meiji Restoration of 1868. The Japanese, through their amazing power of self-discipline, through their unswerving loyalty to the ideals planted within them, through their tireless industry and patient determination to wrest a living out of their very poverty and want, possess an incredible power to build anew. Today, I believe, the Japanese people are on the eve of a second Restoration.

The crucial question of our generation is, upon what foundations will the new Japan be built?

Will they conclude that when all is said and done the ultimate reality of the world is material power, as communism blatantly proclaims? Will they yield to the seeming necessities of economic pressures, seek badly-needed trade outlets with China and with Manchuria, and thus give to Moscow a strangle hold over Japan? Will they yield to the glowing and winning promises of Communist Russia, without comprehension of their emptiness and falsity?

Or else, will the Japanese people turn instead to a faith in the overruling power of spiritual forces, to a belief in the dignity and the supreme value of human personality, to an understanding that fundamental human rights can be adequately protected only by moral standards of conduct, to a determination to eliminate every barrier of race or color or nationality that separates man from man and to supplant struggle for power and self-aggrandizement by understanding and reconciliation?

All of these, mark you, constitute the very kernel of Christianity. They are the deep fundamentals of what Christ was teaching 1900 years ago.

How practically can the great rank and file of Japanese people,—whose thinking must ultimately shape the policies of the future democratic Japan—, how practically can the Japanese people be enabled to comprehend and desire to build on principles such as these, except they be brought to understand and accept Jesus Christ?

In Japan today Christianity has an opportunity the like of which will, so far as one can see, not come again. If Japan, which today surpasses all other Asiatic peoples in her industrial potentials and in her power of self-discipline,—

if Japan, herself convinced, once commits herself to struggle forward on the side of human freedom and brotherhood, she thereby gains the power to exercise a controlling leadership in Asia and, standing shoulder to shoulder with the West, to help make the coming century one of outstanding human progress rather than one of disastrous war.

In the terrific stresses and strains of our modern world it is becoming very clear that we must find some source of strength and wisdom beyond and above our own. Only an abiding faith in a personal God, such as Christ revealed, who loves and who cares, can give us the superhuman strength and power needed in modern international life; and this is the Christian faith. Only by the might of such a faith can the new Japan, the Japan today being built out of the wreckage of war and past disaster, win the strength to assume the place that should be hers in the leadership of Asian peoples.

I do not mean to suggest that the Japanese people should take over a Western religion foreign to their own way of thinking. Christ may come to Japan speaking a language we Westerners do not yet understand. The people of Japan will want, presumably not an American or European Christianity, but a Japanese Christianity, deep-rooted in Japanese traditions and ways of thought. The world can be much the richer for a truly Japanese Christianity.

But Christian thinking is poles apart from Shinto or Buddhist or Confucian teaching. Christianity stands out unique from other religions of the East. In them there is no conception, such as Christ taught, of a personal, living God who controls all history and to whom we are accountable for all that we do. The conception of sin and of direct responsibility to God is quite foreign to Shinto or Buddhist thought. It is breath-taking when first understood.

How is this tremendous conception to be brought home to Japanese men and women except through those of you who are privileged to spend your lives among them? Indeed, the building of the Kingdom of God comes not through spectacular activities, through blueprinted programs. God works through the magic of personality playing upon personality. Christianity grows through the illumination of human hearts. To us who live among the Japanese, God has given a rare opportunity to sow rich seed. The results lie in His hand.

God works in eternity. It may be that the fullness of time has not come. Yet we cannot know. It is enough that we are living at a time of revolutionary changes in a land hungering for a true faith that will give newness of life.

We are God's ministers; and we must be trustingly about His work. "In His hand are all the corners of the earth; and the strength of the hills is His also."

Some Observations on Christian Schools: Their Nature and Work

CHARLES IGLEHART

The last issue of the *Japan Christian Quarterly* dealt widely with the problem of Christian schools, and wisely so, for it is a most timely and urgent one. What is the kernel of the matter? Not simply the natural and healthy tension between the emphases on education and evangelism respectively. Nor just the matter of the wisdom of Christian education. The establishment of schools under mission auspices needs no defense. It is basic procedure, and is justified as sound policy by various situations and considerations. (a) Where the larger community has not yet reached the awareness or resources necessary to provide general education, the Christian movement must give a lift. Even now over 80% of all schools in Africa are under church auspices. This is encouraged by the colonial governments as the only quickly practicable way to get even rudimentary education within the reach of the common people. (b) In other countries such as Arabia and Iraq, where direct evangelism is virtually prohibited, but where schools, even Christian ones, are welcomed, this is the natural entry for the presentation of the Christian faith to a new area of life. (c) Where the Christian community has been under-privileged, such as in much of the India scene, the only hope for education of the children of Christians has been through mission schools. Through them the permanency and continuance of the Christian community into the second and third generation has been effected. (d) The training of leadership, particularly ministerial, but also of lay workers, always calls for the establishment of Bible schools, theological seminaries, and other vocational institutions. All this lies beyond the range of question as sound, valid missionary policy.

The problem comes when we are in a situation such as we have in Japan, where an even more complete coverage of the public by schools for general education prevails than in the countries from which missionaries come. Of the three reasons adduced above to justify general education, not one holds good today in Japan. In the past there was a short period when private schools at any age level were welcomed to bridge the gap until government facilities could

be provided, but since the 'eighties no elementary education has been desired, or even permitted private agencies by the government (though the post-war policies have been changed, and private grade schools may now be established). At the level of secondary education there has over the years been a stringency of facilities, and there mission schools have entered. That, however, was due more to the deliberate policy of tapering off the white-collar class education in favor of vocational schools than to the inability of the public to provide high school education for larger numbers. At the college level the bottleneck was deliberately fixed by the government, and here too from the early years mission schools found a field of entry. Now conditions have changed and present trends are toward a multiplication of government schools at the university plane, as well as a proliferation of private colleges and universities. General coeducation raises questions regarding continuing schools for girls. Thus there is every reason for a re-thinking of policy regarding the Christian institutions offering general education to the public.

In re-thinking Christian schools it must always be with a deep sense of gratitude for their past. Without them the Christian movement in Japan would not be—at least not recognizably—as it now is. In the early years they rendered invaluable pioneering service; through them the Christian faith was carried on to the next generations, and in them the leaders of the churches have been trained. Also, in unmeasurable areas of society a deeper understanding of Christianity and a suffusion of Christian ideals has been accomplished through the schools. They have rendered immense service in the past.

Our appraisal of the present conditions and quality of the schools, too, should be in terms of a full recognition of the inescapable dilemmas within which any private school in Japan must operate. Therefore any judgment must avoid extremes of expectation or of claims of achievement. What are those dilemmas? The central one, with which most of the others are associated, is: that the first purpose of the establishment of the Christian school is to bring a new element into the life of Japan, and yet that in order to be a school at all in the full meaning of the word it must conform to the patterns, meet the qualifications, and aim at many of the same goals as are set by and for public education at each level. This is not only because of the authority of the government regulations, but much more profoundly because these are desired, accepted, and valued by the public as the right standards and tests for any school offering general education to the public. A school that tries to by-pass these does not get students: yet, in order to get students the policy of conformity poses terrific problems for a Christian school.

Wherever a Christian educator turns he runs against this dilemma. There is the curriculum. After all the required and the expected-elective subjects have been offered, where is the range of freedom for the particularly character-building ones he would like to introduce? And the faculty. In a recent article in the *Christian Century* Dean Fitch of the Pacific School of Religion has pointed out how even in one of the most Christian of the church colleges in America the problem of choice between academic attainment and Christian attractiveness of personality in the calling of faculty members is incessantly plaguing the administrators. How much more so in Japan where subjects such as Oriental history, language, philosophy and such, seldom attract Christians for lifetime teaching at all, and yet must be taught in Christian schools.

Then there is the student lag. The desirability of entrance in a government university is such that we know in advance that our students will most of them come to us by second or third choice. The obverse of this is that our range of screening will be on a lower level than that of the public schools. Consequently our freshmen will never measure up in quality or preparation to those of the state-university. Yet we propose to turn out a personality product that is better than that of the non-Christian school,—otherwise why operate at all? That handicap runs through every class level of our schools.

A secondary constellation of dilemmas circles about the matter of finance. Too meager support means a poorer faculty. Or, if the members are well qualified, they must many of them be men already retired from a public college, or now giving part-time only to the Christian school. That in itself tends to defeat the educational goal of full contribution in teaching and research, and also the Christian goal of teacher-student personal association in leisure time.

The unbalanced budget drives policy toward over-crowded classrooms, with attendant lowered academic and Christian results. Also rising tuition scales thwart the purpose of education under Christian auspices for those who cannot afford it elsewhere. There is always the danger of becoming a select school for pampered sons and daughters of the privileged. The present practice of exacting hidden tuitions in the form of subscriptions to various school objectives is particularly odious. No school administrator likes these things, but the school must keep out of the red!

Every Christian school wants to encourage research, but that takes costly equipment, so usually has to be pushed forward into the realm of hopes. Also, the financial stringency leaves open for ready occupancy only the popular fields of commercial studies and cultural courses, beside the training for Christian work. Medicine, science, engineering, and even law and political science should be

entered, but thus far few Christian schools have managed to do so. Libraries cost money, and yet without them no university can be complete. So with athletic fields, more adequate buildings, and endowment funds for future safety and present income.

A third area of inescapable tension in policy-making has to do with management and control. The transition from "mission school" to "Christian school" must be made; and yet it is hazardous. So long as the mission board overseas virtually carries a school with its annual subsidies and extra gifts for special needs, it can almost determine the nature of the institution, its emphases, and especially the degree and scope of the Christian activities to be promoted. There are some such schools still carrying on in Japan,—most of them being schools for girls, either with missionary administration, or with a large group of missionary teachers influencing the life of the school. Occasionally, too, a single school situation may be taken over by special interest on the part of Christian supporters overseas as a "pilot project," aided by special financial help and missionary personnel toward a specific goal. But appealing as such situations and projects are, they cannot be viewed as normal or of long duration. Sooner or later all schools must go the way of the churches, moving off the plateau of special care from abroad to the level of Japanese society, and more and more deriving their support from the sources that must always support private schools in any country—students, graduates, parents, neighbors, and people of means and goodwill. But when those groups are called in to put over an endowment or debt-raising campaign, or are constantly appealed to to make up the current budget, they will naturally appear on the boards of trustees, and will inevitably enter the circle of policy-makers for the school. Then who is to guarantee the continuance of Christian impulsion in the life of the institution? Here indeed, is a real dilemma.

In these swirling waters, then, how are the Christian schools in Japan doing, and how much better should they do? This brings us back to our earlier statement: that we must avoid extremes of expectation and of claims. As to expectations, it is indeed very stimulating to remind ourselves over and over again of the ideals of education and of the Christian school. Patterns of perfection should be drawn, and full study given to every aspect of the un-criticisable Christian school. As a target to shoot at these ideals should never be lost sight of. But to suppose that such a school can be blueprinted into being and made to perform according to this perfect pattern is to forget what a school—any school, and of course a Christian school—is. It is a living organism, drawing its life from soil and atmosphere, as well as giving expression to its own inner genius through

growth and fruitage. The inner genius is its Christian quality, but the organism which supports its life must draw deeply and widely from society around it,—earth and air that are largely non-Christian, and that even may become anti-Christian in time of crisis. That is a tough ordeal for the Christian germ. Most of us missionaries prefer planting to sowing. Even when we talk of sowing the seed in open evangelistic work, we intend to come back, and if there are sproutings, to take them into the hot-house for careful germination. But schools are genuinely a project of seed-sowing, with all its precarious uncertainties and hazards. Far more than the church, the Christian school represents the faith that casts an institution out into society to thrust its roots down, fling its branches out to the four winds, and fight for its life amidst the elements. It must not ask for the separateness and the purity of membership of the church. Its life and work are on the frontier with a rough jostling for its existence. A church has really but one thing to do, although in the process it may be led to do many more. It gives its witness as a worshipping community. But a school must first and last be a school and serve society. It is in terms of this terrible public responsibility and this heavy load of civic duty alone that it can earn the right to carry and offer to its community the influence of the Christian faith and life. In a Christian school there are bound to be thorns and hard roadsides and stony places such as could not be tolerated in the well-cultivated field of a church. That is of the nature of a school. Enough if out of it shall come a harvest, even though it may not always be a hundred-fold.

As we go from campus to campus of the Christian schools in Japan, and as we mingle with graduates or meet in all the churches numberless Christians who came into the faith while students; as we mark the acceptance of this type of Christian institution by the society of Japan, itself 99½% non-Christian, and feel the intensity of the loyalty of thousands of former students, we feel sure that before any tribunal of balanced judgment the Christian schools are fully justifying their existence and meriting our support. Amid all their dilemmas they are utterly indispensable to the ongoing of the Christian movement in Japan.

Christian Higher Education in Japan

GORDON J. KLOPF

Christian higher education in Japan today is in transition! In terms of Japan's role in the world and the significance of Christian leadership in Japan, it is a subject of concern to all Christians, if not the whole democratic world. This article is a statement of my observations concerning Japanese Christian higher education today.

For the university year 1951-52, I served as a member of the Institute of Student Personnel Services of the Japanese Ministry of Education, which sponsored three major workshops for administrators and faculty members from almost every college and university in Japan. In addition to these three three-month institutes at Kyushu University, Kyoto University and Tokyo University, our faculty held a series of conferences for college presidents and administrators. We also visited a great many campuses and worked very closely with the faculty and administration of a representative group of colleges and universities.

The opportunity was also provided to learn to know Japanese students and young people through their student organizations and activities. I participated in many student conferences and held over one hundred discussion sessions with student groups of all political, social, and economic backgrounds. The missionaries and foreign faculty members in the communities in which we worked were extremely hospitable in accepting several of our faculty as a part of their fellowship, social, as well as spiritual and professional.

This one year of an extremely intensive experience with the Japanese community of colleges, universities, and junior colleges, left several of us with a most favorable reaction to the Christian institutions of higher education in Japan. No one was more aware than our staff of the faults of all institutions of higher education in Japan. We also recognized the problem some of these institutions had in relationship to the Ministry of Education. However, the development of the Ministry of Education as a policy-forming, consulting, professional agency cognizant of meeting the educational needs of the nation is most encouraging.

A number of individuals have recently reflected notes of pessimism about Christian higher education in Japan. Through the establishment of a good rap-

port with the individuals with whom we worked both in the institutions themselves and in the Ministry of Education, I believe we have a fairly accurate and candid picture of the universities in Japan today. In general the objectives which most of us look for in higher education are being served by the Christian colleges in Japan today.

Objectives of Higher Education

The objectives of higher education were defined in a recent statement by one of America's leading universities. As we consider Japan's Christian institutions of higher education we might begin by evaluating them in terms of these three objectives.

The first objective was that of providing students with preparation for a vocation, professional training. Although the secular institutions in Japan have more highly professional programs in the technical areas, both the Christian and other private and national institutions appear to have a sound concern for professional preparation. As a group of consultants we thought an evaluation needed to be made of the process by which students are selected for professional training as well as of the training itself. Because of intellectual capacity, social status, and economic and family interests, students were frequently in professional programs not suited to their particular interests, abilities and aptitudes.

The second objective indicated by the American university was that of providing a cultural education, an appreciation for the fullness of life. If one looks at this objective in the narrow sense, certainly the life of the Christian campus in Japan reflects a wide breadth of cultural activity both academically and in student activities. In almost every instance the activities and student life on the Christian college campuses were more extensive than in the other public or private universities in their offerings of music, art, dramatic, club and creative opportunities.

In addition, the Christian institutions offered the opportunity of what Sir Walter Moberly describes as being confronted by the Christian challenge and its significant traditions and meanings in life. The students in the Christian institutions may not become baptized Christians in the number that American mission boards would like to see, but it was evident that the students' respect for the individual human being and his social concern for others, so basic to Christianity, were intensified in the Christian colleges.

The third objective states that higher education must prepare students for citizenship, for living in a democratic society. Students are to be ready for

the needs and demands of a changing social civilization. Students in Japan for the most part are politically-concerned young people, but whether or not they look at the problems of their society from a democratic point of view is sometimes questionable. Usually, however, the Christian colleges have a fairly democratic atmosphere. A democratic spirit prevails in the classroom, in student activities, in dormitories, and on the campus itself to a greater degree than it does in other colleges. For one educated on an American college campus the atmosphere of the average Japanese college classroom seems most autocratic, and the campus life seems to provide few opportunities for the students to talk informally with the faculty. In the Christian colleges one does find more discussion taking place in the classroom, greater opportunities provided for students to learn to think creatively, individually, and reflectively, and more avenues for students and faculty to meet and work together. Many of the Christian institutions reflect a permissiveness which is a result of real interest in the students on the part of the faculty.

In general the objective of higher education in any society is that of providing students with a means to search for the truth. Perhaps this basic concept of the role of higher education in society is the one which needs most to be considered on all college campuses in Japan. Much of what the students say in their student meetings and print in their newspapers is propaganda reflecting certain political points of view. One wonders if the faculty and administration are assuming their true responsibility when they let distorted facts and biased opinions prevail in so many aspects of campus life.

Christian Influence

The critics of the world's Christian mission in Japan, and particularly of the Christian educational institutions, seem to have lost sight of the influence of Christianity in Japan. Although the number of Christians in Japan is small, their effect in the positions of leadership which they hold has been a significant one.

Christian education in Japan has affected the nation in several ways: first, through those who become confessed Christians and rise to positions of leadership in the nation, particularly in government and education; secondly, by those Christians who are not great leaders, but in whatever their task in life, reflect the Christian spirit; thirdly, those who are not Christians, but through their education have been exposed to the social ethics and tenets of Christianity, which in turn affect their life and attitudes; fourthly, those who have been trained for Christian leadership responsibilities in the ministry, religious social work, and

education. The Christian college in Japan must evaluate its Christian mission on the basis of the degree to which it is educating young people who affect the nation by one of these means.

Social Education

The work that an institution such as Doshisha is doing in training for the rural ministry and for social work needs to be increased and expanded into other institutions. One is amazed to see the social approach of many of the missionaries but the lack of it in some of the national professional Christian leadership. Christian higher education in Japan does need to place more emphasis on the social aspects of professional Christian leadership. Christian leadership must be prepared for the social needs of the time! It must be understood, however, that the social service concepts of Christianity and of religion in general are Western in tradition and not found as frequently in the great religious heritages of the Far East.

Proposed Goals of Higher Education

The general tenor of Masuko Otake's recent article in the *Japan Christian Quarterly* is a most challenging one, and should provide excellent criteria for Christian colleges to use in evaluating themselves. The author has set goals which should not only be studied and considered by Christian institutions, but definitely included in their plans and programs for the years ahead. My general observation is that most of the Christian schools on all levels are already seriously working toward these goals and have them well in mind. In many instances the institutions are on the road to achieving them and are attaining them as rapidly as their finances and professional resources will permit.

The needs Masuko Otake indicates concerning more sound student government, adequate residence halls, increased student center facilities, expanded counseling services, community student religious service work, and meaningful chapel sessions are most essential if Christian higher education is to serve its need in Japanese society today. Again this writer wants to reiterate his point that in the Christian colleges in Japan some of these conditions are already in existence. There frequently is effective student government, adequately-equipped and educationally-sound residence programs, progressive concepts of personnel services, and well-organized and significant college assembly programs.

Christian Student Activities in Non-Christian Colleges

A Christian program which many of the missions and Christian leaders overlook in Japan is that of the student religious activities in the non-Christian colleges, and of the influence of the Christian faculty members in these institutions. The National Student YMCA has over 150 chapters and although the number of YWCA groups is considerably less, the potential of both of these activities in all of higher education in Japan is great. Through their work with the Japan Student Relief Committee and World University Service, these organizations are adding a very significant social emphasis to student Christian programs. Not only are funds needed for expanding the activities of the Christian student movement in the non-Christian colleges, but the Christian colleges need to train professional leadership for these groups.

Recommendations

The establishment of the International Christian University with a particular emphasis on specialized areas of training reflects the recognition of a need which should be considered by all of the Christian institutions of higher education in Japan. There must be a greater emphasis on training in the areas which are related to the social aspects of society, such as education, law, social and community work, economics, foreign service, and government. These programs need to become highly-developed and have as participants very capable faculty and students.

Those institutions which have broad general education programs for the mass body of students need to be sure that in every aspect of their program, from student government to the academic classroom, they are upholding the highest of Christian principles as well as serving the generally accepted objectives of higher education. There must be in these institutions a strong core of well-trained Christian faculty members who will under all conditions reflect the highest of intellectual and Christian standards and leadership!

Boards, lay leaders, academic and religious leaders need to constantly evaluate the goals of their Christian educational programs in Japan. And what's more, they need to accept the challenge their activities present with the fortitude necessary to meet the great responsibility which is theirs.

A Youth Program Through Your Bible Class

CLARENCE GILLET

We missionaries are sometimes critical of the pastors for not having a youth program in their churches, yet right at our finger tips there is a wide-open opportunity for a youth program of our own—through our Bible classes.

The study materials and the methods vary. The group may read and study a gospel, or one of Paul's letters; we may begin with life situations and problems and for these find guidance, inspiration, and strength through the Bible. But a Bible class can be much more than just a class.

The worship in our groups can be very much more than just singing a hymn and having a prayer. It can help the members develop so that they share in a vital spiritual experience. Our prayers can have specific objectives and results. We can pray for things close enough to us and definite enough so that we know the prayers are answered and, together, we can share that thrill, and even surprise. We can help the members to realize that spiritual life is like physical life: it doesn't grow (or function) without nourishment and exercise. We can teach the members to relax as they pray, or better, before they pray, and we can help them learn to meditate—to think of God's love and strength, like light, flooding and permeating their whole being, renewing, cleansing, giving guidance, health and strength.

One way to help them is to suggest key thoughts expressed in Bible verses, such as, "The Lord is my Shepherd, I shall not want," "If you forgive men their trespasses, then your heavenly Father will forgive you," "Rejoice in the Lord always; I will say it again, Rejoice," "In God we live and move and exist." and "I can do all things through Christ who strengthens me."

Then we can expect members to memorize such verses, to repeat them in the morning, in the evening as they go to bed, and at odd moments during the day, until the verses become part of the fabric of their lives. Manage in your groups to check on this, to give recognition to those who are trying it, and to encourage others. The results can be amazing.

Rather strikingly, such renewal and strength seems to come in any fullness only as each one becomes very sure that he cannot live in his own strength alone—

when he does not think of himself being made strong so much as of the power and light that are working in and through him. Members can be led to see that no person lives to himself alone. They can be taught, in their social relations, to practice "overcoming evil with good." They can come to realize that the Christian Way fits life, our society and ways of living together, the needs of every person. They can realize that goodwill and love are *The Way* of life, that to redeem people or to right wrongs, sacrifice and suffering are needed.

The most successful Bible class the writer ever worked with began with five or six boys, ages 13-14, and then developed as they grew and as the numbers increased. This group was meeting as a part of the Sunday School. After a time most of them began staying for the church service. Sometimes they brought their lunch and after church went on a picnic or hike, or had some other sort of meeting or play practice, or came to the missionary's home. Sometimes they met during the week. The group grew and was divided according to age into two groups with separate leaders. Paralleling these, similar girls' groups developed, so the boys and girls could have joint meetings, joint committees, and do many things in the church together.

The boys assumed responsibility for the cleaning of the church each week, as part of their service program. They were usually the heart of the dramatic programs of the church. Each group had its own treasury even though linked with the Sunday School. By their own votes they gave part of their money to the Sunday School; some was given to an orphanage, for relief; some was saved up for their summer camp. Their giving was not perfunctory or trivial but in response to needs that were felt and appreciated, and it was generous, considering their resources. They developed an odd system of organization whereby not the members but their counselors nominated candidates for offices and then the group chose from those nominated.

However, the various details are not so important as the fact that the group was helped to develop a program. Their organization did not copy the usual American types; it did meet their particular needs. Through this program they grew in close Christian fellowship and worship, and became an integral part of their church. Their "Bible class" had become a youth program. No doubt many of us are doing much the same thing with groups with which we are now associated—whether as part of a school curriculum or independently—enlarging the activities to be not just a "Bible class," but a youth group with a youth program. As such it becomes not only much more worthwhile in itself and for its members, but it becomes a beginning step toward a much better youth program in the churches and even toward an adult program.

Along the Evangelistic Front

WILLIAM AXLING

The signing of the Peace Treaty inaugurated a climactic change in the psychological and emotional climate of the Japanese nation. The post-surrender attitude, on the part of the people and government alike, of playing a secondary role in the nation's affairs, was abruptly reversed. This reversal was marked by a revitalizing recovery of poise and self-confidence, and an upsurge of the spirit of independence. The tendency of imitating everything American ran into a dead end. This was swiftly followed by an inevitable nostalgic re-evaluation of the rich cultural heritage embodied in the nation's age-old civilization.

Post-Peace Treaty Reactions

While there is sincere appreciation of the absence of the element of revenge and the extremely liberal and constructive character of the Peace Treaty, the extra-territorial rights granted the Security Forces seem to many an infraction of Japan's independence and to confer on her a colonial status. To a sensitive people like the Japanese this is not a happy situation, nor is it easy for them to rationalize it.

Moreover, the pressure that is being brought to bear upon Japan to rearm is proving an irritant in many quarters. The Japanese people suffered such indignities and oppression under their military leaders that they are bitterly disillusioned and are loath to see these leaders stage a comeback. Furthermore, they feel that their new constitution, which bans war and all preparation for war as a national policy, enables them to make a unique contribution toward the building of world peace, a contribution that in the present turbulent world situation few nations are equipped to make. By and large the Japanese are so submerged in the titanic task of digging themselves out of the wreckage caused by the war and in rebuilding their nation that they fail to realize the changed political situation caused by the Korean war and the present two-world tension. While not characteristic of the people as a whole, these reactions total up to the creation of anti-American sentiment in certain circles. And since Christianity is basic in

American civilization, this sentiment reacts on the attitude toward the Christian message.

Revival of Ethnic Faiths

This change in climate is having its effect on the evangelistic opportunity. The curious and the ape-America element no longer crowd into our meetings. The nostalgic looking-back to the cultural values of old Japan is resulting in a revival of the ethnic faiths. Some 600 new religions have mushroomed since the close of the war and rushed in to fill the vacuum caused by the banning of State Shinto and the collapse of the Emperor cult. Most of these new religions stem from Shinto. Many center their emphasis on physical healing, on a flight from the problems that plague society and the present-day world order, on material prosperity, and on relief from mental and psychological tension. Not a few belong to the fanatic fringe. All are evidences of an effort to fill the mental and spiritual vacuum which characterizes the aftermath of the war and the flight of Japan's gods.

Buddhism found it difficult to orientate itself to the changes inaugurated under the Occupation and to a democratic way of life. But it also has found that it and its festivals have regained their pre-war pomp, splendor, and following.

God's Redemptive Hour

Although the climate has radically changed and a series of chain reactions are taking place, Japan still stands in one of God's great redemptive hours. The author is in his fifty-second year of service in this land. Never during that half a century and more has there been such widespread interest in the Christian message and such openness of mind and heart on the part of the Japanese people as a whole. Evangelistic meetings are still well attended. Those who continue to come are on an earnest quest for something which the indigenous faiths are not giving them. They include every social group.

In a recent meeting the head of the labor union in a paper mill that employs 800 workers took a first stand for Christ. In a group of 30 laborers, 15 took a similar stand. At a special meeting for mothers, the wife of the town mayor and the wife of the president of the town council registered their purpose to become Christians. At a student meeting, 107 of the 210 present came out for Christ. In most meetings the percentage of those who respond to the challenge to accept Christ continues to be large; for instance, 27 out of 72, 33 out of 105,

23 out of 73, 33 out of 90, 29 out of 84, and 61 out of 297.

Those who make decisions cut across all age groups. Of the 25 men and 48 women who made their first decision in a typical meeting, 10 were in the 20-30 age group, 10 in the 30-40, 7 in the 40-59 and the remaining 46 were young people. Young people are still the most approachable. They make up 80 percent of the audiences. They constitute 90 percent of those who make the venture of faith with Christ.

Mothers are especially responsive. The breaking up of the family system in post-war Japan has brought a whole brood of problems into the homes of the nation. The fathers are preoccupied with the problem of reestablishing themselves and the family economically and socially in a war-devastated society. The mothers therefore are left to wrestle with these home problems largely alone. Driven by the consciousness of the need of a wisdom higher than their own and of an inner dynamic greater than their own, they are readily led to look to Christ for guidance and help. In a special meeting for mothers, 18 out of 40, in another, 24 out of 42, in still another, 37 out of the 85 present registered their desire to be led into the Christian life. This is typical of meetings for mothers everywhere.

The number of those who not only decide to become Christians but take the additional step of asking for baptism and church membership is larger than during the years before the peace treaty. For example, of the 490 who made decisions in 37 meetings held by the writer in March last year in Kyushu, 106 asked for baptism. And of the 843 who took their first stand for Christ in 47 meetings in Shikoku in June, 148 took this second step. Most of those who make decisions need further instruction to prepare them for full church membership.

Regardless of their Buddhist or Shinto affiliations, parents are increasingly keen on having their children under Christian influences. The terrifying increase of juvenile delinquency in post-war Japan has underscored the need of vital religious education for children. In cities, towns, and villages the kindergarten is the most popular feature of the church's program. Parents vie with each other in registering their children for entrance long before they reach kindergarten age. The result is that most of the Christian kindergartens are crowded and have a long waiting list. Even Buddhist priests bring their wayward children to Christian leaders, saying, "We have done everything Buddhism can do for them, now you see what Christianity can do."

Critical Areas

Areas where evangelism needs to be pressed are many. The battle for the

soul of Japan's youth must be won. The nation's future is in their hands. The war and its shattering aftermath plunged them into a vast mental and spiritual vacuum. Everything they had lived by and lived for is gone. Emperor worship is gone. The fantastic Shinto myths have evaporated into thin air. The state as an object of devotion let them down. Disillusioned and adrift without a definite sense of direction and goal, without a chart or a compass, they are still eagerly in search of an answer to the mystery and meaning of life, for something timeless and deathless to live by and to live for. They still constitute the center and limitless reach of God's open door in this land.

There should also be a strategic and all-out drive to win whole families. The family system has been hard hit in post-war Japan, but it has survival values. It gives the individual a vital sense of belonging. It endows him with a group consciousness and a group responsibility. It lifts him out of a self-centered existence and gives him something larger than himself and beyond himself to live for. This strips life of its monotony and emptiness and endows it with meaning and purpose. Moreover, in emergencies and times of crisis the family circle closes its ranks and presents a united front to the blows and buffetings of life. It is therefore a stabilizing factor in the social structure.

However, a lone Christian often finds the atmosphere and attitude in the family a baffling handicap. Too often the going becomes so rough that he falls by the wayside. Furthermore, families are urgently needed to give stability and the element of permanence to the life of local churches. Individual Christians who are foot-free are here today and gone tomorrow. Families remain fixed and build the church into the life of the community. In order to hold individuals who are won, in order to build strong, self-supporting, aggressive churches, and in order to win communities for Christ, it is imperative that family evangelism be made a *must* in the church's program.

Rural Japan is still the great unreached area. The nation's brains and potential leadership in every phase of life come from the 10,000 rural villages and towns. Industrially, politically, educationally, and culturally the nation recruits its front-line leaders from the farms. Eighty percent of the pastors of our city churches and a like percentage of our Christian educators were rural-born. Yet in the face of these facts there are only a paltry 100 well-organized aggressive rural village churches. Educational institutions swallow up a disproportionate number of the missionaries. Of the Japanese students who graduate from our theological seminaries the great majority go into city or town pastorates. This situation must not continue, for as goes rural Japan so goes Japan.

In order to capitalize fully on the continuing unparalleled opportunity, a new

strategy, a more effective technique, and an alerted conscience must be developed in following up and nurturing those who declare their purpose to become Christians. To date the leakage is appalling. Great efforts are made to bring people under the impact of the Gospel and to get them to commit themselves to its claims. That having been accomplished we drop them like a hot poker and leave them to battle on alone. In an unsympathetic and often anti-Christian environment, too many fall by the wayside. Not only do they give up the struggle and drift away, but, overcome by a sense of disillusionment, they are permanently lost to the Church and to the Christian community. Swift measures to stop this tragic leakage through the dike along the evangelistic front is a challenge that must be constructively met if a strong, on-going, out-reaching Christian Church is to be built in this nation.

“Graduating” from Church

W. M. FRIDELL

The problem of the “back door” of the church concerns every Christian worker in Japan. Our churches seem to have relatively little difficulty attracting young people of high school and college age, and we thrill to the sight of many of them taking the step of faith—commitment to Christ. The fact that a good number of these converts slip away from active Christian life after a few years, however, is truly disturbing. The Japanese, as usual, have a word for it. They call it “graduating” from church, and it refers of course to the young Christian who discards his faith along with his student uniform when he walks out into the world of adult society.

I believe it is significant that the Japanese themselves center this problem about the school graduate who loses his faith after he takes the plunge from school to society, and we would do well to concentrate our efforts first of all on this group of Christians. Theirs is a very special and, in some cases, a rather unyielding problem.

The analogy of “graduating” from church and discarding one’s faith with one’s school uniform is misleading in that it would seem to indicate a certain calculated hypocrisy, which of course is not present. It is rather the honest working out of a gradual spiritual process. My Japanese co-worker tells me the crisis usually comes about two years after the Christian student has left school.

Take, for example, the young man who has been working a year or so in a government bureau and feels that he has already so compromised his Christian principles that he is embarrassed to engage in worship with other Christians. His particular problem is that every worker in his office is required by vigorous social pressure to report maximum travel expense every month, whether he has traveled on official business or not. For one person to stand out against it would put all the others under suspicion. If this young man could but repent and resolve to make a new start, that would be one thing, but he feels too weak to do it. He senses he is caught up in a wicked system from which there is no escape if he is to earn his bread.

Again, there is the very real problem of time and strength. These young

Christians are often just beginning married life and a new position at one and the same time, and the adjustments are many. Also, it is not unusual for the job to take such long hours that the things of the spirit are quite effectively crowded to the side. For instance, there is the fine young Christian fellow who graduated from school just a year ago, married, and went back to his home city to work in a bank. He comes from a Christian family, and lives near his own home church. His wife is faithful at all the services of the church, but just a few days ago I learned that he himself has stopped attending. Why? Well, every day, six days a week, he reports on the job at about 8:30 in the morning, and often he doesn't leave for home until nine or ten at night. Add to this his round-trip travel time on crowded trains, and it's easy to see that when Sunday morning comes around he's a very tired man. This young man hasn't lost his faith, I am sure. But I wonder how long it will burn brightly if it continues to be separated from the fires of corporate worship and Christian fellowship.

We could go on to tell of the difficulty of isolated Christians standing up against the never-ending pressures of non-Christian homes, of marriage outside the Christian faith, of moving to communities where there is no church, and so on. The reader will supplement from his own experience. The question is, what can our churches do to avoid some of these problems, or at least to prepare our young adults more effectively to meet them?

I think the first necessary step is to be sure of our own attitude toward these young persons. If we are not careful we may find ourselves impatient of their failures in Christian living. A reproachful attitude, however, is not the kind of constructive approach that is called for. Moreover, to concentrate on the failures in faith and practice is to put the emphasis on symptoms, whereas it should be on causes. If we can come to these young people with sympathy and understanding, there is much we can do to help them keep their faith and witness alive during the crucial early years of young adulthood. A number of constructive steps come to mind in dealing with some of these problems.

We should, of course, do all we can in our churches to encourage Christian marriages. This is a whole subject in itself, and I am hoping someone will deal with it in the *Quarterly* one of these issues. As for the person who is married to a non-Christian partner, we can but pray, encourage the Christian to an ever more vital witness, and look to God to work the spiritual miracle.

Then there is the young person who works long hours every day but Sunday (and sometimes on Sunday), and who cannot come regularly to the services of worship. It is essential for his faith that he have some experience of corporate

worship, and the strength which comes through fellowship with other Christians. The Christian worker can do several things. The first thing, I should think, would be to counsel with him as to how he can most effectively keep up private and family devotions, which assume new importance. Then, there should be personal invitations to special meetings and reunions. Perhaps one of the best things that can be done is to get together a number of young adults who have the same problem, for occasional discussions of how to maintain one's faith when cut off from regular church life. The writer knows of one such informal group, which meets only once every few months because of the overtaxed schedules of its members, but which succeeds in generating a rich Christian fellowship that helps each person in the group face his own particular problem. There is no leader, but one successful young businessman, a little older than the others, is the guiding spirit. Three of the men are taking part in company Bible classes which meet during the week at the lunch hour, and one of the three is the leader of his company class.

The lonely individual who is the only believer in his family faces some of the strongest temptations our Christians are called upon to bear. Here, if anywhere, we need Paul's admonition to "encourage one another and build one another up" in the faith. So many of our Christian young people are "isolated Christians" that it is important, I believe, to have special mention of this problem made in sermons, and to share any encouraging experiences that may come to members of the church. Perhaps in this way the weak will be encouraged to stand fast, and those who stand fast will be spurred on to an even more positive witness in daily family life. One of the best things we can do for these persons is to provide as many occasions as possible for Christian fellowship, preferably within Christian homes.

For the person far from a church we can suggest that Japanese friends visit from time to time, carrying cottage prayer-meetings right to the home. Here again it is important to extend invitations to special meetings and reunions, and much can be done by making good Christian literature easily available. There is a rather common practice among Japanese churches, as most of us are aware, of keeping one's membership in the "old home church," even when moving to a new locality. Unfortunately, the pastors often encourage this. Perhaps they would be less reluctant to see letters transferred to other churches if they could be helped to understand that if everyone moved his letter with his residence, each pastor would stand to receive as many letters as he lost. This would of course require some extra effort to help link up the moving Christian to the church of his new community, but the over-all gain in keeping the faith of our moving

members alive would be a great contribution to the spiritual vitality of all of our churches.

The problem of the young man who finds the un-Christian influences in his office too much to withstand is a problem that is much more acute in Japan, where Christians are a tiny minority, than in many other countries where strong Christian traditions exist. We foreigners must remember this if we are to have any constructive influence with those who are faced with temptations on the daily job. Christian teaching at this point, of course, is uncompromising. How we must be much in prayer for those who face these tremendously difficult situations, where even economic security is sometimes at stake if one remains true to the faith!

So far we have been thinking about various external circumstances which make it hard for young Christians out in society to maintain their faith. All of the problems don't come from without, however. I feel that many of our young people have a serious weakness within their own faith, and it becomes apparent as soon as they run into the realities of an adult world. This weakness is the tendency to disassociate faith from the problems of life. The problem is basically theological, and is the result of a failure somewhere along the line to preach and demonstrate a Gospel that makes faith and life fully relevant.

Have you ever wondered why there are so many women and young people in the churches of Japan and so very few adult men? I think one reason is that our message all too often has been unrelated to the hard decisions of a man's world, and those who have sought to apply their faith to various life problems have discovered it wasn't big enough to include these areas of life. Can you blame a man for discarding such a faith?

No, we must revive the full Gospel of Christ, which speaks to the whole of man's experience and insists on a basic revision of every relationship of life. This is relevant faith which is big enough to challenge the man who feels instinctively that the claims of religion should be total or nothing at all. I think our failure consistently to preach this kind of an all-out Gospel is one reason we've lost a good many young men, and some of the young ladies, too.

From this survey of some of the problems of maintaining faith in a non-Christian society, it should be apparent that our young Japanese Christians need all the sympathy and understanding and moral support we can possibly give them. As their spiritual counselors, let us look to our own faith, and pray to God that He will work through us with such power and abandon that our message and example will help them meet the onslaughts of a sinful world with courage and deep-souled determination.

Evangelizing the Home

GERTRUD E. KUECKLICH

Thirty years ago I began going to the Japanese church in Mukojima, at that time an eastern suburb of Tokyo. As I attended the meetings regularly, I missed the women. The young Bible woman at the organ evidently was the oldest female churchgoer.

The church gave me a welcome, a fine service, and a dinner. The dinner, I was told, was sponsored by the *fujinkai*, the women's group. At the end, I was to give a speech. I wanted to thank these ladies who had done such a splendid job of cutting, boiling, frying and serving. But they were not visible. They sat in the adjoining room, straining their ears to understand the interpreter. Then I understood what I had been told before: "Women do not attend the same meetings or entertainments as their husbands; they do not go out with their husbands or with their sons. To meet the women of the congregation one has to go to the women's meetings."

During the night after that welcome, I had a definite call to link my missionary career with the baby-carrying mothers of Japan, with their homes, their problems, to lead them into happy, healthy Christian lives. And a vision was given to me: our church, one great church, in the very eastern part of Tokyo, attended by Christian *families*. Ever since then, the efforts have been continued, the vision has become true. Yet the burden has never lessened, and now, even more than ever, we must concentrate on home evangelism.

Methods Which Have Proved Helpful in the Past

As I have worked through the years to make this vision a reality, I have found certain methods which have been particularly helpful in the task of evangelizing the home.

1. Teach the beauty and the blessings of a Christian home to the young people. We have used magazines, pictures, and pieces of art for this purpose. Young people gladly accepted our guidance, and we were able to establish Christian homes. Church weddings have become a happy occasion for the young

people; the family Bible has become the most treasured wedding gift.

2. Teach the priesthood of the father of the home, as the Bible shows it to us. After this is once established, the family grows together. Children born into this family system accept the authority of their parents, and a rhythm of Christian living is easily created.

3. Teach the importance of *one* religion for the entire family. If necessary, postpone the baptism of one member of the family until other members of the family are ready. We did this in many cases, and, as I write, there come back to me memories of such special days in our church life: a Christian mother, who had been baptized as a young student in a mission high school; her husband and their three girls standing together to profess Christ. The tears in mother Tsuneko's eyes were beautiful to behold. A Christian husband; his wife and his mother kneel to be baptized; he is asked to pray for them. A Christian mother—very suddenly the Christian father of their seven children is taken from them by illness; her first decision is to have the children baptized and to have the pastor assume responsibility for the home. Memories keep coming, but I shall hold them back.

4. Make each genuinely Christian home a local center for regular or occasional neighborhood meetings. Having meetings in a Christian home helps to make this family known in the neighborhood as a Christian family. Once this becomes known, it is better understood that these folks will not join in local shrine or temple festivals. It is easy to invite to the home-meetings friends who might not like to go to church yet. Birthday parties, graduation parties, a welcome after a long trip, a homecoming from the hospital—all these occasions can be used to introduce Christian recreation, friendship, and happiness to those who live and labor near the Christian home.

5. Make the church responsible for the school contacts of the children. Very early in our work, we were faced with serious problems. Our Christian children should not, and would not, take part in non-Christian religious activities. Annually a list of all the Christian children was presented to the school, and each teacher was informed of the number and names in each class. Not by rude opposition, but by a clear statement of the church's responsibility towards the religious education of these children, an understanding was created, which has helped our Christian children to enjoy their school life. Home, church, and school together protected them. Some teachers became Christians.

In order to handle these cases, we had a committee on home matters, which also helped people to find jobs, to find living quarters when necessary, to finance hospital bills, to help widows whenever legal or public matters came up, to settle

misunderstandings, to prevent sin and debt. In life and death, because the church stood by, our Christian homes many times pulled through serious troubles and hardships victoriously.

The Task of the Church Women's Group (*Fujinkai*)

The Kindergarten Mother's Association, the Church Women's Group and the development of the church. There is no doubt about the fact that the mothers of the kindergarten children should be gladly accepted as guests in the church women's group. Of course each kindergarten carries a definite program for the mothers. But the church has to provide a special place for the baptized women where they can talk over their experiences, accept advice, and get help in family matters. No matter how few in numbers, the Christian women must have a time when they can meet alone. While the kindergarten mother's association provides education of a general nature, the task of the church is to lead the baptized woman into a deeper and fuller Christian experience, to help her to study the Word of God, and to improve in the management of her household and in the bringing up of her children as Christians. Also, such matters as church offerings and the service of the Christian women in behalf of the church should not be discussed when the majority of attendants are non-Christians.

Here is one of the great weaknesses of our churches at present. Most meetings are for Christians and non-Christians together, and in order to make the gospel of salvation understandable and attractive to beginners, the teaching must be simple and easy. But then the Christians cannot develop as they should. This is especially true with regard to the women, because they cannot find much time for private reading and studying, and, in rural or working communities, they do not have the means to buy study-books. Therefore, the education of the Christian women must be a definite part of the church program. Rural and pioneer churches especially must put a great effort into the education of their women, because this will mean the difference between having and not having Christian homes.

The parsonage as the model Christian home. The Christian parsonage is one of the most beautiful and important contributions of Protestantism to any society. Here is a model Christian home, where Christian living, family worship, and family experiences can be seen, where one can learn, and where people who have no Christian surroundings are taken in and given the privileges of a Christian home. Here the members of the church women's group can get together, or a future bride may come and ask questions. The more the church people feel free

to visit the parsonage, the more frequently Christian homes will be established. Parsonage simplicity does not hinder its happiness; frugality does not exclude dignity. The atmosphere is wholesome; the gentle but firm guidance of the parsonage mother gives support to everybody who comes into the house; a glow of the after-joy of answered prayers fills the conversations; tears of sympathy do not have to be hidden here. How often has a visit to the parsonage accomplished what was started in the pulpit. And the church takes a vital interest in the parsonage. A special preacher is to visit the church. The women of the church furnish a new mosquito net, or a new set of bedding. Someone brings a bag of rice or fresh vegetables. What a blessing to live next to such a parsonage, to see the interest of the congregation. No illness in the pastor's home, no anniversary, where the congregation would not help take care of the bill. The members of the congregation make it possible financially for the pastor's wife to attend a convention of preachers' wives, and also, as in a very recent case, help by staying with an invalid member of the pastor's family. So the home life of the pastor's family becomes an inspiration and a center which attracts and creates deep desires to have such a home too. It is the model Christian home.

Family worship: its forms, difficulties and success. Modern living does not give the members of the family much chance to be together, especially at the beginning of each day. Yet one of the most important phases of Christian family life is family worship. It has been our experience during the years that where the family prays together, there is less temptation and trouble. How this can be done depends largely on the amount of time available for this spiritual fellowship among the members of the same family. In our church, we have emphasized the necessity of each member owning his or her own Bible, and of having one portion read aloud each day by the father or someone else in the family. In some homes a calendar suggests the daily reading. In some homes devotional books are used. In one home all members recite our confession of faith before the morning prayer. The Lord's Prayer is used regularly in many homes; some homes have a short home worship before retiring at night; other homes with more irregular conditions are limited to a weekly family worship. The church gives suggestions, the women's group teaches how to keep and conduct Christian religion in the home. Our Christian women have set aside one portion of their daily time to pray definitely for the other members of the family. This is especially essential where all of the family members are not yet baptized Christians. We urge newly-baptized women to practice "public" praying -praying when other members are present. It is very difficult for Japanese mothers to pray when others listen. Women are not supposed to speak before others. This is

always an important step in family worship: to learn to pray together.

The problems of the young people must become the concern of the Christian parents within the congregation. Modern young people have new and, until now, unknown problems. Where can they take them? If the Christian mothers, through the teachings in the *fujinkai*, become acquainted with such matters and learn how to deal with them, they will gain the confidence of the young people and the church will be able to settle all conflicts and troubles where there is sin and guilt. Here again, in our own experience, we find that a committee on family or personal matters is a great help. And many unhappy experiences among the younger folks never happen when the Christian women have learned to open their homes for sound and pleasant recreation, for chances to meet and play together.

Inter-group activities in the church. Too often we find that the different groups within the church seem strong and are carrying on very fine and efficient services, yet these groups do not have any relationship with each other. This is especially felt in a Christian home. The father may be a church official and has his duties to look after; the mother is busy with the *fujinkai*; the younger members have their own activities. Yet, as a family, there is very little chance to work together for the Lord and for His church. We have tried during the past, and find it valuable at present, to create such chances. There are at present in our church eight groups of eight persons, who clean and prepare the church for the Sunday services and for the following week. At first we had groups from the same church group, for instance: group one, all Bible class members; group two, all *fujinkai* members; etc. We changed this and now have mixed groups. There is mother and son, or father and daughter, or mother and daughter in the same group. This brings the subject of service into the Christian home, creates and improves mutual interests. Program committees or arrangement committees for special services often include members from the same Christian home. Very important it is that husband and wife share such interests and activities.

The church women's group and other organizations. The number of Christians in the community is always small compared with other groups. And the individual Christian is easily overlooked or overruled. So we must teach our Christian people, especially our women, to stand together and to do things as a group rather than as weak individuals. For instance, the matter of attendance of our children at school-visits to shrines or temples: whenever, as explained above, the whole church and the Christian homes stand together, such matters can be settled. The same is true when collections are made for non-Christian religious activities. The church members in the name of the church give their

explanation for not being able to participate. Whenever this has been done in a fine, clear statement, no trouble has come to any individual church member. (Of course, these church members were known as such by the community.) Petitions for fewer school activities for the children on Sunday morning can be presented through the church *fujinkai*. Some results have been achieved. If attendance at public functions, such as funerals, etc., is inevitable, the church women can go together and accept the same attitude, thereby making it possible for a Christian to be a witness and yet a respectable citizen. Doing things together strengthens the individual. It has often been our experience that after such a carefully planned presentation of our Christian faith and attitude, outside groups have gladly responded to our invitations. This is especially true, of course, in rural communities.

Church finances and the task of the Christian women. We often find financially weak churches where there are "rich" women's groups. The women's group raises money for the different church projects. The women of the church seem to have the means, but the church itself is very weak. When we faced this danger and investigated, we found that the reason was this: the family is not taught to support the church; somehow the woman manages to "make" money for the church. In Mukojima, and likewise in our rural Aisen church, we teach the new Christians to be *church-centered* and *church-minded*. The Christian home must be taught to have some concrete interest in the financial health of the church. Minor repairs on the building or equipment of the church can be done by Christians. Looking after the church garden, planting and cleaning trees and flowers, supplying flowers or candles for the church services, raising money as a family by setting aside some special income, these methods have been introduced into the women's department of our church district. We have church chickens, church tomato plants, church wheat or rice fields, church labor hours, church selling hours in the family shop, etc. So our rural church has built one of the nicest parsonages in the land, has a regular income, and is ready to help those in need. It is the task of the Christian home to create this church-mindedness. Church attendance also must be taught through the family. The best plan is for all the family to go together. Where it is necessary to take turns, then there should be a definite plan which will enable all members of the family to attend regularly. Bringing the family offering to the altar of the Lord is important. If the church is financed by contributions from the income of the different church groups rather than by family offerings, the connection between the home here below and the Heavenly Throne above gets lost.

Present Plans for the Christian Home and for the Evangelization of Non-Christian Surroundings

The Woman's Department of the Church of Christ in Japan has been emphasizing "Home Evangelism" as one of its main projects during this year. A fine pamphlet for use in all churches and women's groups was prepared. Special lecturers have been travelling to various cities and villages.

In our rural church district, we have been giving attention to various matters of prayer and study. Among them are the following:

1. Sunday as a sacred day. With the exception of inevitable cases, like care of infants or sick people, our Christian women have adopted the rule, "No more laundry on Sundays," in order to stress the "sacred day."

2. Observance of the Christian calendar in the Christian home. This includes the introduction of self-denial week, prayer week, Bible Sunday, etc. Many of these special days have been observed only in public church services. We wish to bring them into the daily lives of our Christians.

3. The relation of the public calendar to the Christian home. What should Christians do and not do during traditional festivals? How should the children be brought up? How should we make use of the church building at times of special events in the family? What is the best form for a rural Christian wedding?

4. Sorrow and death in the home. There is the problem of burial for Christians when funeral services and cemeteries are controlled by Buddhist priests. Also, how can we establish satisfactory and inexpensive Christian homes for invalids, hospitalization, etc.?

Much needs to be done, especially in the country, to win a family to Christ. We have discovered one way: in the kindergarten, the Sunday School, young people's group, and church services we have used some material which is common to all groups. Thus when we started in the village here in Japan, it did not take long until from many homes there came a song which the mother had learned in the mothers' meeting, the big boy in the Bible class, the younger members in Sunday School or kindergarten: "Work, for the night is coming..." And so it is: we must bring about the best possible results by trying to win and develop Christian homes in Japan. More, many more, are needed.

Undimmed vision shows a church where Christian families worship together. Unshakable faith and courage will bring it about. Undiminished love cares for the established Christian homes. Our Master's words clearly ring through the village streets: "This day is salvation come to this house!"

Mass Evangelism in Japan

KENNY JOSEPH

When Billy Graham addressed 750 missionaries in Japan recently, he said, "Mass evangelism is only one method God is using. It's just like a wheel. The hub is evangelism and the spokes are all different kinds of evangelism. There are many spokes . . . There is visitation evangelism, child-evangelism, high school evangelism, mass evangelism, etc. God is using them all. There is a feeling of need of evangelism, and the fires are burning and God is using various methods until literally thousands are being swept into the kingdom of God. The hour in which we live is the greatest, grandest, and most glorious hour of all history for the church of Jesus Christ."

In this article, we shall limit ourselves to only one spoke of the wheel of evangelism: mass evangelism. During a recent seven-month evangelistic trip, I observed and quizzed some 61 Japanese pastors and evangelists, and also 43 missionaries representing 33 different groups with whom I was privileged to labor. In addition, I have received written replies to five questions which I submitted to evangelistically-gifted Christian leaders in all parts of Japan. As a result, I have more than 30,000 words to be condensed into about 3,000. At best, this will be a condensation of quotations and ideas of these missionaries and pastors. At the outset, let us recall a Japanese proverb: "*Junin-toiro*," which means: "Ten men, ten minds." That is also true concerning evangelism; as one person said, "The best method of mass evangelism is a matter of individual capability. One can do what the other cannot or should not do."

"What is the best method of mass evangelism?" In answer to this question, there were varying comments, including the following: "I've got wonderful results after only one-night stands. I use visual-aids and music along with preaching." "The best method is to work together with Japanese students or pastors, holding children's meetings and evening meetings for seekers." "Street-meetings have been very productive, but it is a little easier to conserve results in a public hall." "At least a week-long, well-advertised campaign is needed. After the children's meeting, a one and a half hour adults' meeting should be held, with invitations every night. Then the inquirers meet every night while the children's meeting

is going on." "I believe that prolonged and concentrated efforts produce the best results." "The scale of one's effort should be suited to the environment, i.e., village and large city evangelism might differ materially. Considering all angles, it's hard to beat good old-fashioned tent evangelization."

"What type of mass evangelization have you found our Japanese brethren can do best?" Here are some answers which I received to this question: "I hope to live to see the day when the native church can do mass evangelism. As yet it seems rather a financial impossibility. However, we have a case of a new preaching point brought into being as the direct result of the planning of our native church. Usually they have to be shown that it works." "I've no experience in which Japanese carried out mass evangelism entirely on their own. When tried by them it petered out to nothing. Meetings were held two or three nights out of the week, cancelled to suit weather, whim, or personal hardships. Japanese have no background for mass evangelism, but co-operate willingly and energetically when led and shown the way." "I haven't found the Japanese adapted to mass evangelism. They do not yet seem to have the vision. Those who go out seem to get on best by using a public hall and gathering people there." "The Japanese can do any type of evangelism they have a vision for, but as far as equipment goes, they are severely handicapped."

I would inject this point: if you want to see some native, made-in-Japan evangelists, just go down to the Ginza, or market-places, where the vendors, sometimes using only a stick which they violently pound on the *tatami* or sidewalk, attract a crowd and sell their goods. Or observe the energetic *Kamishibai* man, either young or old. Using merely a whistle or two sticks, he gathers his crowd, gives the story, takes the collection, and is off to his other preaching points. Or go out to the country and observe the politician during the election season. Equipped with a mobile sound truck, he leaves no political stone unturned as he literally "goes into the highways and byways and compels them" to vote for him.

Whoever is so naive as to say, "The Japanese are a quiet, retiring people, not given to outward show and crowd-getting techniques used by foreign missionary-evangelists," has only to observe a typical Shinto or Buddhist festival to see the fallacy of that statement. The fact remains, the ability and intrinsic zeal is there. The problem is getting them "sold" on the importance of the message of salvation from sin through faith in Christ's shed blood on the cross. Could it be that the curse of the orient, the *sensei* idea, the fear of losing face, of tumbling off the pedestal of the learned one, the teacher and sage, and being made all things to all men, even if it may mean being called a fool or fanatic

for Christ—could it be that this is the barrier?

“What has produced best results in series of meetings or deputation trips?” In answer to this query, we received these reports: “From a ten-day campaign, 300 decisions, with 60 in regular attendance; another ten-day series, 100 decisions, 21 continuing; a ten-day campaign, 90 professions of faith, a church of 60 now; a five-day campaign, 40 decisions, 15 baptized, 20 attending, etc. One trend is that while the number of decisions is lessening, the percentage of those who stay through is increasing. Greater facility in the language and co-operation with the nationals is one reason.” “There have been baptisms and full church programs initiated at the close of two seven-day campaigns.” “Our tent meetings have usually resulted in a church being formed.” “The best method is a prolonged campaign.”

It is noted that most missionaries insisted on as long a campaign as possible, while most Japanese pastors or evangelists are not accustomed to more than three or four nights of special meetings. Invariably, when I receive an invitation from them, it is for three or four days only. I'm sure there is a reason for this. Notice the average length of the Buddhist and Shinto festivals, laughingly called “revivals” by some. Along this line of thinking, let it be remembered that special meetings are nothing new in Japan. In fact, one wonders if we ought not to return to “the good old days.” The fact is that not too many years ago, native evangelists like Paul Kananori of the “three-hour sermon” fame, Seimatsu Kimura, “the Billy Sunday of Japan,” and Gumpei Yamamuro of the “People's Gospel” were all functioning effectively as mass evangelists.

A question on the hearts of all new missionaries is, “What is the best and most practical way to open up new territory?” Answering that, one missionary was very outspoken, saying, “There is no need to go into a territory like we have been doing for the last 75 years, . . . secretly survey a town, move in, then quietly hang up a shingle, saying in so many words, ‘Here I am, all you lucky people . . . If you want to get saved, see me for an early appointment.’ The best way is to hold a tent campaign, get the whole town stirred and talking, let them know something is going on. Even if you have only 100 seekers from the campaign, even if 60 of them don't continue, you still have done in two to four weeks what some missionaries take a whole term to do.” Another writes, “Our churches are started in towns. We first meet a small group of interested adults and go over the basic facts of the gospel. The next step is a revival meeting. The converts are then tied in immediately with a worshipping group of Christians. Any plan of evangelism in Japan which gives a man sudden conversion and salvation and then goes off and leaves him without any contact with a Christian group is not

only a waste of time and money, but a travesty on the name of evangelism." A veteran of over 40 years in Japan says, "Get an introduction to the leading men of the village. Get their good will and sympathy as far as possible. Then get them to help in the first meeting, perhaps simply to introduce you. Be kind and loving and understanding. Confidence is still the first requisite in leading. Talk to them of the love of God and of the salvation of Christ in the power of the Holy Spirit. There are sure to be results. Our heart attitudes are far more important than our methods." A young but experienced worker adds, "As I look at it, I think it is most practical to get into a new territory with a bang! Let everybody know what we stand for, . . . give them the gospel, using either a tent or the public hall."

Some very profound thoughts were expressed in answer to the query, "Are the best days of mass evangelism behind or ahead?" A conservative worker said, "Five years ago, people were asking questions about America, English, our customs, etc. Now relatively few people are asking those questions. People . . . now are asking, 'What is God like? Who is Christ? What does it mean to be saved? What is the Bible?' In that sense, I think evangelism in 1953 is much more profound and basic, though it is difficult. I am encouraged." Others said: "We must aim to work together with the national pastors in future efforts if we wish lasting results. If this can be done, our best days lie ahead. If not, we may say our best days are gone, for the curiosity element and reverence for the foreigner are much on the decline. Who can tell how greatly the cause of Christ will be enhanced if the nationals can be made to feel that the burden and vision has originated with them?" "It depends on the methods, the message and the messenger. Any plan which leaves out mass evangelism is only half a plan. Any plan which depends on mass evangelism only is also half a plan." "It all depends on whether we have faith or not. If we believe the days of mass evangelism are past, they are, as far as we are concerned. If we have faith and love, we shall find the masses hungry and ready to hear what we have to say." "Yes, the best days are yet ahead. The glory of the Lord will cover the earth as the water covers the sea." "The best days for mass evangelism are right now."

There are some simple conclusions which we can draw from these findings:

1. All mass-evangelization should be tied in with and benefit the local pastor or missionary and, insofar as possible, be completely church-related.
2. All mass evangelization should place the Japanese Christian worker in a prominent light and encourage the use of native evangelistic gifts.

3. An adequate well thought-through follow-up plan should be used in every case to conserve the fruits of mass evangelism.

4. The greatest days of basic, grass-roots evangelism are not past but are rather now and in the future.

5. The main requisite for the evangelist is a sincere love for the people and a faith that they can be saved. In other words, faith not only in the seed, but also in the soil.

The writer has been asked to describe his own methods of evangelism, and also his philosophy of evangelism. The three types of meetings which we conduct are: tent campaigns, one to four night campaigns, and giant follow-up rallies. Being single at the present time, I feel that the freedom from home ties and ease of traveling make the one to four night stands and the follow-up rallies most pressing. However, nothing can be substituted for the prolonged tent-campaign, which not only reaches and wins the lost, but also, in many cases, leaves a functioning, fruit-bearing nucleus behind.

I feel called at present to aid and encourage the local pastors in the work of mass evangelism. The Japanese pastors and evangelists will be here long after the last missionary takes his last furlough. As a veteran China missionary said, "The building is the native Christian. The scaffold is the missionary. As soon as the building is complete, the scaffold is unnecessary." I've found that the pastors, given the right promotional material (posters, handbills, radio and newspaper announcements, etc.), do a better job of advertising than the foreigner does. Many pastors have a sincere burden to get out to the outlying villages to evangelize, but because they do not have the time or courage or know-how, the job goes undone. It is in this outreach that we have the greatest blessing, not only ministering to the local church, but going, with the pastor, to the places that have been on his heart, and having a part in opening up new preaching stations with him. Following the sermon and invitation, the after-meeting is gently transferred to the pastor, so the loyalty of the new "seeker" is transferred from the missionary to the church and its pastor. In seven months last year, we held 522 different meetings, and not one single one was held apart from either a local pastor or missionary.

The giant follow-up rally was original with the writer, who saw and heard the criticism flung at evangelists and mass meetings. The typical, ignorant statement has been, "Sure there may be 100 decisions, but only 5 or 10 are real . . . 5% is a good average. Just where are all those seekers a year or five years after they make their decisions for Christ?" Every missionary in Japan is agreed on

one thing at least: we should follow up every individual seeker. Working closely with two of the largest follow-up correspondence offices, we sent out attractive post-card invitations to every "seeker" on their files in the particular town in which we were working. These seekers were invited to come to a central place where we could meet them, share their spiritual problems, answer their questions, and encourage them in their new life. Contrary to the armchair critics, in many places we found from 20% to 45% turnouts. As one said, "Correspondence courses are good, but letters have no arms." Also, many missionaries and pastors were surprised to find such a big list of "seekers" in their area and, of course, they received a copy of the list if they so desired. I have found it most successful to channel all the seekers from our mass meetings, first, to the local worker, and secondly, to the Youth for Christ Navigators follow-up office, CPO Box 1067, Tokyo, where the seeker is not only trained in the Christian faith but taught how to be a soul winner also.

Concerning "my philosophy of evangelism," it is simply that which has been revealed in the Christian soldier's manual of operations, the Bible. Though the word "mass" is not used, the key word is "multitudes." Christ had a two-fold objective in his mass evangelism: to vindicate God and to save sinners. He taught that one-fourth of your fruit would remain, finding good ground. All through the Old Testament we find that mass preaching resulted in repentance or reflection. Where there was repentance, judgment was cancelled. In the New Testament, Jesus Christ's own preaching and healing campaigns met with objections from two camps. On the one hand, the religious leaders, moved with jealousy and envy, denounced the man, his methods and message. On the other hand, His disciples, feeling the job too big, the resources too small, their strength too weak, and the responsibility too great, tried to dissuade Christ from his mission. The same criticism is still heard, two centuries later.

The following quotation from Allen's *Missionary Methods, St. Paul's or Ours*, can serve as our conclusion and as a summary of our philosophy of evangelism.

St. Paul expected his hearers to be moved. He so believed in his preaching that he knew it was the power of God unto salvation. This expectation (communication of faith) is a very real part of the presentation of the gospel. It is a form of faith. A mere preaching which is not accompanied by the expectation faith, . . . simply to scatter the seed, with a vague hope that some of it may come up somewhere, is not truly preaching the gospel. To preach the gospel requires that the preacher should believe that he is sent to those whom he is addressing at the moment, because God has among them those whom He is at the moment calling—it requires that the speaker should expect a response. The air of expectation pervades all the accounts of St. Paul's preaching . . . Paul not only expected to make converts, others expected it also. Paul always contrived to bring his

hearers to a point. There was none of the indeterminate, inconclusive talking which we are apt to call 'sowing the seed.' Our idea of seed sowing seems to be rather like scattering wheat out of a balloon. We read, in our reports, of missionaries on evangelistic tours, visiting village after village, talking to little crowds of hearers, telling the good news, but very little seems to be expected to come of it. Occasionally . . . wheat scattered out of a balloon will fall on ploughed ground . . . and bear fruit, but it is a casual method of sowing. Paul did not scatter seed, he planted. He so dealt with his hearers that he brought them speedily and directly to a point of decision, and then he demanded of them that they should make a choice and act on their choice.

"And the hand of the Lord was with them: and a great number believed, and turned unto the Lord . . . and much people was added unto the Lord." (Acts 11:21, 24)

Michi Kawai : One of Japan's Great Women

HANNA KAWAI

Miss Michi Kawai's life reads like a fairy tale. Her father was one of the Shinto priests of the Grand Shrines of Ise, who later lost his position due to the Meiji Restoration; so Miss Kawai's early childhood was spent in Ise Yamada among the splendors of the Imperial Shrines. When she was a little girl, her family moved to Hokkaido, which was somewhat like going to a foreign country at that time. Although her father was born and trained to live a genteel life, her mother was a progressive woman who braved the hardships of a pioneer country and helped the Kawai family to start life anew. It was through an uncle that Miss Kawai and her family first came into contact with Christianity, and before his death, even her father became a devout Christian.

Michi Kawai was selected to be one of the first girls to enter a girl's school (which later became Hokusei Jo Gakko) started by Miss Sarah C. Smith, a Presbyterian missionary, in Sapporo. The Michi Kawai of those days was very timid and reticent. But under the influence of Miss Smith, to whom Miss Kawai always felt greatly indebted, she blossomed into a promising young lady. It was a happy coincidence that Dr. Inazo Nitobe and his wife, an American Quaker, were neighbors of Miss Smith's School, for they noticed the unusual beauty, talent, and spirit of this young girl and took special interest in her. Before the turn of the century, when they returned to the United States, they took Michi Kawai with them in order to prepare her to enter Bryn Mawr College, where she became an outstanding student in many ways. Among the many prominent graduates of Bryn Mawr, Michi Kawai's name has a unique place.

One summer she attended the YWCA Student Conference at Silver Bay and was so impressed with the fine spirit of cooperation among the girls of the different colleges that she dreamed of a similar experience for girls in Japan. Another summer she was given an opportunity to visit Europe, and that was the beginning of her world consciousness. Upon her return to Japan, she taught at Miss Tsuda's School and the Women's Higher Normal School, and it is a tribute to her personality and leadership that many of her closest friends throughout her lifetime were her Tsuda College students. Miss Kawai was a pioneer by

nature; she felt the call to start something new, and it took the form of organizing the YWCA in Japan. For twenty years she was the national secretary of this organization, and in that capacity she went back to the United States and to Europe several times on speaking trips and to attend conferences.

Again she was dreaming new dreams, and this time it was to start a school of her own where Christianity, internationalism, creative art, and horticulture could be interwoven into the daily life of the Japanese girls so that they could become more spiritual-minded, with a broader international outlook and a love for doing creative work with their hands. She went to Geneva to seek the advice of Dr. Nitobe, who was already famous as an international statesman; and in 1929 she founded Keisen Jo Gakuen with nine pupils and ten teachers. For a woman past fifty and with no funds, starting a new school in the midst of a financial depression was a real adventure in faith. It was here that her former Tsuda College students gave Miss Kawai both financial and moral support and formed the Sustaining Committee.

Keisen was an experiment in democratic living. From the very beginning, daughters of Cabinet ministers, peers, farmers, shopkeepers, and poor widows have studied and played together. But what encouraged Miss Kawai most was the fact that many of the leading Christian ministers sent their daughters to Keisen. They respected Miss Kawai's definite Christian educational program, which she maintained even during the war years when Christian schools were being persecuted. It was during the war that she undauntedly started the Horticulture Department in spite of great difficulties and handicaps.

In 1941, when a group of Japanese Christian leaders were invited to confer with the Christian leaders of America, Miss Kawai was chosen as the only woman delegate. During this visit to the United States, Mills College in Oakland, California, conferred upon her the degree of Doctor of Humane Science. Eve Curie of France and Maude Royden of England were awarded similar degrees by Mills College. The war years were trying ones for her, as she loved America very deeply and had many close friends there, including a number of Nisei girls, who had studied in her school before the war. These girls had learned to love Japan and things Japanese through Miss Kawai; so it was like being separated from her daughters during the war.

When peace came, some of these friends were able to visit her in Japan; and it was a happy experience for her to be sent as a special delegate to the annual convention of the Junior College Association of America in 1951, at which time she met many of her former friends and students and made hosts of new friends. This was her last trip abroad and with it came many heavy respon-

sibilities, such as helping with the fund-raising campaign for the International Christian University, of which she was a member of the Board of Trustees from the very first. She never recovered from this strenuous yet rewarding trip.

Late in September of 1952, she entered the Tokyo University Hospital for a cancer operation. In her characteristic fashion, she announced at the regular Friday faculty meeting that she would enter the hospital the next day for a minor operation and would be back within a month. But that was her last meeting with our faculty. From the hospital, she went to the Ginza Church to fulfill a speaking engagement during Christian Education Week and there gave her last stirring Christian message, challenging all those present to be living witnesses to the gospel. The best medical care available in Japan was given to her and kind friends poured their love and care upon her, but on February 11, surrounded by many of her closest friends, she returned to her Heavenly Father.

If I were to sum up her character in a few words, I would say that Miss Kawai was a truly humble Christian who loved God and her neighbor with all her heart, soul, mind, and strength. Miss Kawai was never conscious of her greatness. At times we who worked with her felt that the impossible was expected of us; that was because Miss Kawai did not realize her extraordinary capabilities and thought it was natural for anyone to accomplish as much as she did. At times, she appeared to possess an indomitable will, but by nature, she was timid and had real *enryo* (reserve). She never put herself forward or took advantage of her position; she was even overly-sensitive of the feeling of others. If she appeared bold or assertive, it was when justice and truth were being challenged; and it was only and always for others that she forced herself to speak out.

Her love for people was expressed in many little ways. When a dormitory girl became ill, she would get up several times in the night to look after her comfort. When girls returned late from an evening concert or lecture on cold nights, she would make hot drinks for the girls and wait for them so that she could share in their joy and enthusiasm as well as get them warmed up. After a full and heavy school day, she often trudged the long road to the station in order to take the train to call on sick friends. She forgot her own fatigue and cares in trying to help others. One of the persons who mourned her death the most was an ex-convict with whom she came in contact when she served on the Prison Reform Committee. He and several other convicts were so moved by the warmth of her love and the sincerity of her concern for them that after they were set free, they stayed with Miss Kawai while she helped them to get readjusted to society. No one was too humble or too great to become Miss Kawai's real friend, for in her eyes everyone was a child of God.

Miss Kawai truly walked with God. If any success or praise came to her, she humbly gave all credit to God. She named her school "Keisen," which means "fountain of blessing," because she felt that her school was "a gift of blessings, bubbling up from the Source of Life." During her last days when she was in a semi-conscious state, she was talking intimately with God all the time. When she asked God to relieve her of her great suffering, she invariably added, "but please help those who are in greater pain first."

Just as she combined the aesthetic qualities of her father and the practical common sense of her mother, Miss Kawai inherited the finest characteristics of Japan and the magnanimous spirit of America. She was a living example of what the new women of Japan can strive to become. We cannot feel that she is no longer with us; wherever we turn we feel her spirit living among us. Even during her last days on earth, she did not stop having visions for the future; so it is up to us who were privileged to share in her work to help make her dreams come true.

Impressions of America, by Three Scholarship Students

One of the most embarrassing moments during my stay in the United States was when people, learning that I had been a teacher, asked what subject I had taught before leaving my country. They (as English-speaking people) seemed to be quite amused to hear me say that I had taught English. However, people were always kind, sometimes so kind that I did not know how to express my gratitude properly. This was especially true among those at Western Maryland College, my dear alma mater, where I spent two years.

The college is located on one of the rolling hills in the western part of Maryland, one and a half hour's drive from Washington, D.C. It is a small church-affiliated college with an enrollment of less than seven hundred. On entering college, all the students automatically become members of the Student Christian Association, and various kinds of religious activities are always going on. One of the most impressive sights is the morning march to the chapel, where devout students come to offer their sincerest prayers before they start their day's work. On Sunday evenings strict chapel attendance is required of everybody living on the campus. The choir music is beautiful, and the sermon is almost always worth listening to. And if you are absent from chapel more than three times during the semester, you will lose much that is worthwhile, to say nothing of getting into trouble with the dean.

Western Maryland College is a co-educational school, and you see students of both sexes studying side by side on an equal footing, though it is quite natural that more girls are found in English or history classes than in those of mathematics or physics. Women students, however, are not without handicaps. First, they have house mothers in their dormitories to watch over and regulate their conduct. Secondly, they have to return to the dormitory before ten o'clock unless they have late leave permission. This rule, however, is one of the cleverest devices to maintain peace and quiet all over the campus, for once the girls return to their dormitories, the boys soon return to theirs!

A month or so after my arrival at college, I had a visit from our house mother. She said, "Why don't you wear a hat when you go to church?" "Well,

I am not much used to it. Besides, it is very hard to find one which fits me." "But I do want my girls to wear one." A couple of weeks later, as I was still without any, she brought me one of her own hats so that I could wear it to church.

Vacation is a time welcomed by students everywhere. But in the case of foreign students, it presents certain problems. For instance, when Thanksgiving recess approached, and I learned that all the dormitories would be closed for several days, I was quite at a loss as to what to do. I had no relatives or special acquaintances to visit, nor any money to go out for a sight-seeing trip. Fortunately, our dean of women kindly took me to her own home.

You can imagine how happy I was at Christmas time to receive an invitation from an unknown lady to spend Christmas vacation with her. She was an active member of the local church as well as a teacher. And she was the one who opened my eyes to the real life in the States, both at home and in the churches. I attended various church activities from Sunday School classes to the executive committee meeting of the woman's society. I envied the loveliness of the musical programs, the warm atmosphere at the family dinners, and the serenity at the midnight communion. At the family reunion on Christmas day, I even found under the tree several gifts with my own name written on them. I was invited to a number of homes, where I admired American husbands wearing an apron and doing dishes in the kitchen.

During the summer, I became an itinerant visitor to the youth camps held in several states from Michigan to Maine. And I had an unforgettable experience in one of those institutes. I met a girl whose brother had been killed in the Pacific during the war. Her hatred toward us was such that she could never imagine herself spending even one day under the same roof with a Japanese. On her arrival at the camp, she was so embarrassed to find me there that she almost decided to go home immediately. She was to be a student nurse, this quiet and rather mature girl of sixteen. I happened to talk to the group to which she belonged, about the nursing conditions in Japan. On the last day of the camp, when each camper was asked to write an evaluation of the week, this girl, after confessing her original hatred to this country, expressed her earnest desire to be a missionary to Japan.

All in all, my days in the States were full of happy memories; wherever I went among the Americans, I was always treated as if I were one of them. This was particularly so when I told them that I was a church-scholarship student. I felt the firmness of the tie binding everyone all over the world who believes in one God. It is true that there still exists racial prejudice in the States. But are

we Japanese innocent here? Have we not segregated the Koreans, Chinese, and other Asiatic people? Have we always been as kind and hospitable to foreigners as we could have been? My stay in the States did a great deal to broaden my horizon. At the same time it gave me a chance to look at my native country more objectively than ever before. It seems to me that we have not yet attained the proper knowledge to get along smoothly with others.

In gratitude to my friends overseas, I am trying to keep in mind this verse: "All things whatsoever ye would that men should do to you, do ye even so to them." (Matthew 7: 12)

TAEKO KAMIYAMA

When I learned that I had been given the wonderful opportunity to study in the United States, I planned to avail myself of it for two purposes. One was to do intensive study in my professional field, the history of education. The other was to learn how to live the daily life of a Christian. So my impressions and evaluations will also be divided into two fields, according to these two purposes.

College Life. Though I was expected to study for only two semesters in the regular course of the university (I attended an orientation course during the first summer), I tried to earn a master's degree in that time. This gave me an awfully heavy schedule, because the requirements for each course are generally heavier in an American university than in a Japanese university. Therefore, I had to spend most of my time either in the classroom or in the library. This also made it difficult for me to devote myself to my special field as I would have liked. At least two years are necessary to do any meaningful study in a specialized field. One year is too short to study anything deeply.

Frankly speaking, as far as the general history of education is concerned, I did not find many new things which I could not have learned in Japan. But I think I had a good course on the history of education in the United States, and read many books which were not available in Japan. I also enjoyed the courses in religious education, which were very comprehensive and practical. Although I had been interested in the field of religious education since my college days, I had not expected to find any course in that field in a regular university, particularly in a school not closely affiliated with any church. I took a few courses in religious education during the second semester. Since they interested me very much, I had my stay extended into the summer in order that I might study more in this field, and in order that I might spend a few weeks with teen-agers at a Methodist camp to get some practical experience. This camp gave me a good insight into the life and character of American youth.

In the college I also learned many new ways of studying and teaching. The

problems discussed in the classroom were closely related to everyday life. For instance, in a course on religious education, a woman-student brought a newspaper into class. She asked the professor if he had read a certain news item about the moral education of delinquent boys. The professor read it and then led the discussion from that bit of news into the more fundamental principles underlying it.

The approach to problems was also very practical. For example, a student was assigned to report on the city board of education. He did not go immediately to the library. Instead, he went on a research trip to visit many school boards around Pittsburgh. In this way he collected first-hand materials. Then he went to the library to supplement his study through reference books. Another student in a class on comparative education had to report on education in Sweden. To get materials he wrote directly to the educational agency in Sweden, asking for first-hand information. This seemed to me to be very practical, especially considering the fact that they were merely students. When I was a student in Japan, I got only second-hand materials at the library, or sometimes I did not even go to the library. I just read a few books which I happened to have on hand.

Another thing that impressed me very much was the fact that most professors were very open-minded and spent much time giving guidance to students, not only in their particular fields of study, but also in their daily-life problems. One professor took me to a baseball game, restaurant, museum, and so on. He also tried to find a better room for me. And to make my extra stay for the summer session possible, he even took me into his home as a member of the family.

Compared to this attitude of American professors, I think that we Japanese university teachers are too much absorbed in our own studies and negligent of our responsibility for the guidance of students' lives. We are not even fully aware of this responsibility.

Church Life. I joined the young adult group in the church, at the minister's suggestion. It was a very fruitful experience for me, though I felt a little awkward and lonely when I found myself among loving young couples. Don't let a young married man go alone to the U.S.!

I learned many things about the Christian life in this group. Especially, I found what the Christian family is like and how to enjoy "social" life as a part of Christian friendship.

I think the idea of a young adult or couple's group is very necessary for Japanese churches. Since we don't have such groups, most young people become inactive in church work, and some of them lose their faith after they are married. They become dissatisfied with the programs of the youth group. But they don't

want to join the tedious programs of the older men's or women's groups either.

Another thing I noticed among American Christians is their deep concern with the ecumenical church. They are always thinking of fellow-Christians in other countries, praying for them, and trying to learn about the real status and needs of other people.

In this connection, I want to be very honest in adding an unfavorable impression I had at times of Americans in general. That is, sometimes they seemed to be very haughty in their thinking about other people. They try to know others better, but, sorry to say, some of them do so only to verify their own superiority. I encountered such an attitude not only among average people, but also among the highly educated.

It was a great disappointment to me when I got such an impression from a young professor whom I had respected and still respect very much. It was in a course on the religious development of youth. I made a biographical statement of my religious growth and submitted it to him. In that report I wrote that I had been very fortunate to have had in my high school days a teacher who taught me freedom of thought, the academic attitude towards study, and the Protestant faith. Then the professor asked if this teacher was an American or not. I replied that he was a Japanese. The professor looked as if he found that hard to believe. Why? Why did he imagine it would be an American? Doesn't it show that he was thinking that only an American teacher could teach such important thoughts?

It would not be kind to Americans if I did not take into consideration the reason for such an attitude. It is mostly, I think, due to their ignorance of other people. It is quite natural that they think of themselves as the strongest in all things, since they are really strong in many ways, and moreover they are not informed about other people's strong points. Unfortunately, they are not provided with many opportunities to know others, although they themselves are generously helping others to know America very well. I was surprised sometimes to be asked if we have soap, street cars, and so on.

Therefore, it is partly our obligation to present them with the true portrait of our country and, in this way, to help them know themselves more correctly. I could see myself much better by observing others in the United States, not only the Americans, but also many students from other countries. Such a broad international understanding is another thing that only the United States can offer us.

Before I close this statement, I must mention the unforgettable generosity and hospitality of American people. They treated me very kindly everywhere, except at a few shops (I don't like the mean salesmanship of some of the Ameri-

can dealers). Every weekend they invited me to a dinner and/or a meeting which was very cheerful and made me feel very happy and at home.

I am still communicating with some of these friends and exchanging presents on special occasions. This keeps an international spirit always fresh within me. I think this should be counted as the most valuable experience I gained through my stay abroad.

RICHARD KOSEN

Racial Prejudice. There are three Latin words on the American coin: *e pluribus unum*—"one out of many," "one built out of many," "one nation born of many." Of many what? Of many groups, tongues, religions, races. That is the claim and that is the promise of America, one nation made of many, accepting the differences, the contribution of all; joined, as Americans, in a unity that transcends the prejudices that divide people from people, group from group.

When I was in Japan, I always used to hear that America was a land of democracy. This meant that there are equal rights and equal opportunities for all. A person is considered as an individual, not just as a part of a group or race or religion. But after I went to America, I found that there is racial prejudice and that there are not equal opportunities for everyone. I thought perhaps I would find a different situation when I went to church, but it seems that 99 per cent of the negroes and whites do not regularly worship together. I wondered why negro Christians and white Christians usually worship in separate churches.

It seems that it is not too difficult to have mutual fellowship and concern within one nationality or group. We have had in Japan a very strong family system. Within any particular family or group there has been a very strong bond of mutual sacrifice and help. But when there are dealings between family groups, there is no concern for individual rights or sacrifices. This seems to be a kind of group egoism. Because of this discrimination between groups, nationalities, and races, there arise conflicts and wars.

How can we overcome racial feeling? Look at the good Samaritan. He helped a man of another nationality who was in distress. Why did he will to make the sufferings of this man his own? He thought first of the suffering of the man, not who the man was. The Samaritan had a supreme opportunity to understand—he could help a man who was suffering. We do not have the opportunity to love and help unless we learn to know and understand others. When negro Christians and white Christians are organized in separate churches, the opportunities for understanding each other are restricted. Because opportunities for understanding are lacking, opportunities to share each other's suffering do not arise.

Formerly America and Japan were enemies. Not only were we enemies, but our language, culture and tradition were different. In spite of this, there was understanding between myself and the American people whom I met. I experienced the same kindness and love from both negro and white Americans. All understood me as a Japanese even though there were great differences to be overcome. Since there are no big differences among all the people in America, in language, culture, or even religion, why should there not be understanding among them also? Americans have an opportunity to show to the world that it is possible, through loyalty to something which transcends all the differences existing between groups in America, to bring such groups together into a real whole. For America's problem at this point is the problem that confronts the world today. We who believe in Christ, and who believe that God has made of one blood all nations of men, also believe that in our common relationship to the one divine Father there is the possibility of combining human diversities into a real unity. Nations and groups are different, but in our religion there is a principle which can take diverse things and bind them together into a real unity.

I hope Americans do not think that we who are not Americans are saying, "This is your problem, get busy and solve it." Rather we would like to see Christians united in a world-wide fellowship in which all Christians share, suffer and solve problems together. Paul says of the church, "If one member suffers, all suffer together; if one member is honored, all rejoice together."

The Church's Mission. Since going to America, I have visited many churches. I am impressed with one difference between the churches of Japan and the churches of America. The Japanese churches seem to be interested in spreading the Christian influence throughout their own country. After this is accomplished, they will be ready and willing to spread the message to other countries. After I arrived in America I found many fields in that country which need to be evangelized. Not only were the American churches working in these areas, but they were also making great efforts to evangelize other nations besides their own. They actively support not only home missions, but also foreign missions.

I think that this type of spirit is a necessary part of the life of a growing church. There is a type of interaction between affairs at home and abroad which profoundly affects the life of the home church. When it has a true willingness to spread the Gospel of Christ, the church sends dedicated and loyal missionaries into whatever field needs them. From time to time these missionaries return to the church from which they have been sent and tell of their experiences in witnessing for Christ. This knowledge widens the vision of the sending church and quickens its determination to do more and better things. It sends even more

missionaries, and labors even more zealously at home. This kind of interaction has made the American churches strong.

After going to America I became aware of what the selfless service of the missionaries who have devoted their lives to a country far from home has meant to the Japanese Christians. These missionaries have demonstrated in both town and countryside a constant love and devotion to our Lord Jesus Christ and to needy people. While the American churches still have much to contribute to the life of the younger churches like Japan, the American churches themselves also need the rich spiritual resources that are being developed in the younger churches. Opportunities must be created for missionaries from the younger churches to enter into and contribute to the life of the church in America. The movement of missionary exchange from older to younger churches, from younger to older churches, and from younger to other younger churches must always proceed within the framework of the total world mission of the church. I hope that Japanese churches will become more aware of the great responsibility and challenge of the world mission of the church, and that opportunities will be created for carrying on that work. Christian love must be shared with others. The history of the church shows that the golden years have been the years when the missionary passion was strongest. Christ's Gospel is for all men. The Japanese church has to realize her great responsibility to churches all over the world as well as to the churches in Japan.

I am very grateful for the privilege given me to study in America under the auspices of the National Council of Churches of Christ in the U.S.A. and the Board of Missions of the Methodist Church. I am thankful for the American friends who have made my life richer and brighter, and for the blessings that have come to me in abundance. During my two years' stay in America, I received what I have never received before: such kindness, friendship, love, and Christian understanding that I hardly know how to express my gratitude. I hope that my study and experiences in America will help to bind the people of our countries more closely together.

An old Japanese proverb says, "One hundred readings do not come up to one seeing." I have seen and learned many things, but what has impressed me most is the reality of the world Christian community. -

SHIRO ABE

Book Reviews

Compiled by W. H. H. NORMAN

THE CHRISTIAN CENTURY IN JAPAN 1549-1650, by C. R. Boxer. Los Angeles: University of California Press, and London: Cambridge University Press, 1951. \$ 7.50.

There can be few, if any, living scholars better qualified than Professor Boxer to deal with this period. He reads Latin, Portuguese (he is Camoes Professor of Portuguese in the University of London), Japanese, and no doubt other useful languages. He has spent a lifetime in the study of the impact of Europe on the Far East in the sixteenth and seventeenth centuries. No less than eighteen volumes or monographs by him on this subject are listed in the bibliography. He appears to have consulted all the important primary sources, including some hitherto untranslated material, and most of the secondary sources dealing with this period. (One omission is Dr. Otis Cary's *History of Christianity in Japan*.) His material is so well digested and arranged, his style so lucid, his humor so charming that—I speak from experience—his volume makes excellent bedside reading as well as being an authoritative volume on the early Christian era in Japan.

One would have hoped that a volume as complete and authoritative as Boxer's could have discussed at some length the question as to why Christianity spread so rapidly in Japan four hundred years ago. But the question is barely mentioned by Boxer. Of course the feudalism of Japan explains a great deal: when a daimyo became a Christian, he brought his family and clan with him into the Christian faith. But our curiosity is still unsatisfied, for the phenomenon is amazing: in spite of the fact that the missionary body never exceeded 150 at any one time, by 1614 there were at least 300,000 Christians in Japan out of a population of 20 million (see p. 321 and elsewhere). Material for a study of the motivation of the early Japanese Christians may be scarce, but this aspect still calls for further study and interpretation.

The eight chapters of the book, with but little overlapping, each deal with a single topic or aspect of the subject. In the second chapter, "Japan through Jesuit Spectacles," it is interesting to learn that the Jesuit accounts of the political

scene were more reliable and accurate than contemporary Japanese sources. The Jesuits were shrewd and penetrating observers, and they were neutrals in a sense, uninvolved—except when their interests were engaged—in the political struggles of the day.

Other reviewers have noted, as the great contribution of this book, the author's development of the view that the Jesuit missions were dependent on Portuguese trading. The rulers of Japan tolerated the Catholic missionaries partly because they believed them necessary for the sake of foreign imports. When, in the early years of the seventeenth century, Ieyasu felt that he could rely on other channels, or that, because of the development of native silk, he did not need the Portuguese black ships, the Catholic missions in Japan were doomed.

Other reasons for the failure of early Catholic missions in Japan are discussed in this book. As we note these reasons, we cannot help being struck with many similarities between the situation then and the situation of Christianity in our day. There is the persecution of Christians, and there are martyrs. There is the problem of training the Japanese clergy. There is even the matter of converts in the different strata of society. The Jesuit padres concentrated their efforts on the military caste; the Dominicans and Franciscans "sought out the poor and lowly, and a much higher proportion of *heimin* (peasants, artisans and merchants) than of samurai remained faithful unto death during the persecution." (p. 339) When we think of the money and effort our missions devote to the students and middle class in Japan today as compared with the rural and working classes, there is food for reflection here.

The Christian Century in Japan contains over a dozen excellent plates that are reproductions of early Jesuit or Japanese pictures. I need hardly say that it is beautifully printed, that it has fascinating notes, with maps, ample appendices with historical tables, etc., and a satisfactory index and glossary.

W. H. H. Norman

THE BRIDGE OF HEAVEN, by Murray Dyer. New York: Harper and Brothers, 1952. 305 pp., \$3.50.

According to a news item in the *Nippon Times*, there is a tremendous demand in the United States these days for novels about Japan. However, it is always something of a surprise to discover one whose main theme deals with the life of a missionary, especially when the treatment turns out to be as sympathetic as it is in this case. Like Cronin's book, *The Keys of the Kingdom*, of which one is reminded, *The Bridge of Heaven* is not a great work of literature, but it is an

interesting and well-told adventure story, valuable for the wealth of information it contains about the Japan of years gone by. It is this characteristic which makes it readable for anyone interested in Japan, but the person who seeks for anything in the way of profound truths about mankind or the Church is likely to be disappointed.

The author, according to the account on the jacket of the book, was born and reared in Japan, and returned to this country following his schooling in England. He taught English here for a few years before going as a newspaperman to the United States, where he now lives. We are told that his parents belonged to the Japan Evangelistic Band, and it is possible that certain of the characters in his book were modeled on people in that society as he remembered them.

The story deals with the experiences of three young missionaries of the English church, who come out to Japan at the beginning of this century. Following their language study, they are moved to form a new missionary society, one which will transcend denominational bounds and concentrate on bringing Christ to Japan. The leader of this trio is the dynamic John Randall, who is aided and abetted by a "typical Englishman," Poynter-Harris, and the diffident but sympathetic Gordon Ridley. The book traces the lives of these missionaries, the ups and downs of their faith and fortunes, including a rather mild and eminently proper little triangle of affections between Randall, his charming American wife, and Ridley, which is finally resolved by Randall's death.

The whole of this story is enlivened by a series of adventures in flood, earthquake, and riot, which, exciting as they are, never go beyond the realm of probability. Incidents of the kind recounted might be recalled by anyone who has lived in Japan over a number of years. The graphic nature of these accounts is the redeeming factor in a style which at times tends to be a little heavy and affected, not to say didactic.

If, as the biographical note says, Mr. Dyer has not lived in Japan since 1932, he certainly possesses a remarkable memory for little sidelights of Japanese character and custom. The remark which he places in the mouth of a minor character, "He cannot speak it [English], but he reads it very well" (p. 113), is a rationalization which the reviewer has had presented to him so many times that it strikes an instant sympathetic chord. There are many more such instances in the book. Then too, the author's tracing of the change in attitude on the part of the Japanese during the years which preceded the war and of the sudden shift again in the postwar period shows remarkable insight.

Given all of this, there yet remain certain problems for the reader. Dyer's

approach to his story is essentially a sentimental and romantic one: his central character, Randall, is a man of heroic proportions, quite literally equal to any situation. This is true to a lesser extent of the subordinate figures as well. Such treatment is bound to lead to certain improbabilities in characterization which cannot help but weaken the story. For instance, his missionaries all speak competent, not to say fluent, Japanese after just one year at language school! Or again, Ridley, following six years' study of medicine in England, returns and performs an impossible brain operation—which his friend, a veteran Japanese doctor, quite naturally shrinks from—on the victim of a disastrous fire. Finally, and most improbable of all to anyone acquainted with the workings of missionary societies, Randall, having quit the society which originally sent him to Japan, is finally elected a bishop by that same society!

This last incident leads one to feel that the author is not quite so conversant with the church in which he sets his story as he is with the over-all social and historical background. This is especially evident when he has Randall elected *the* Bishop of All Japan at a time when, actually, there were already ten (and more) Japanese bishops here in the Anglican communion.

Does the author write as one who has a personal experience of the church, or is he just an admiring onlooker from the sidelines, using the memories of his youth as a convenient means of telling a good story? The example mentioned above is just one of several which lead the reviewer to feel that the latter may be true.

However, one probably should not probe too deeply into such questions, but rather enjoy the book for what it is—a story of actions rather than characterizations. As such, it suffices to keep one interested, and at the same time to provide a good deal of information.

There are one or two mistakes in Japanese (e.g., on page 105, "*oyaku dombori*," instead of *oyako domburi*), probably the result of depending on an aural memory of the language.

Cyril Powles

KIRISUTOKYO HISEN HEI WASHUGI (Christian Pacifism After Two World Wars) by Leyton Richards. Translated by Nobuo Kobayashi. Tokyo: Shinkyō Shuppansha, 1952. 160 pp., ¥140.

For all who are truly concerned about the problem of peace, both pacifist and non-pacifist, this book will be welcomed as one of the clearest enunciations of the pacifist position to appear in recent years. With a clarity, cogency and awareness of the real issues that were often lacking in pacifist thought in the

period between the wars, Dr. Richards outlines the areas of difference which exist between pacifists and non-pacifists. If Christians are to find common ground for an approach to peace, it is essential that the positions be clearly defined, whatever cleavage such a definition may reveal. The argument of this book may well serve to clear away many misconceptions concerning pacifism, laying the ground for closer Christian unity, and at the same time strengthening the unity of the pacifist witness.

Simply expressed, the issue before the Christian, as Richards sees it, is between the way of God as revealed to us in the life and spirit of Christ, and the demands of a State which has become endowed with "quasi-divine prerogatives" and has been largely made the "arbiter of human destiny." Or, to put the problem a little differently, he says, "The pacifist sees the issue as a matter of personal fidelity and the non-pacifist as a matter of public responsibility." It is not Richards' desire to deny or minimize the legitimate power of the State, but to challenge it when it seeks to make its citizens "choose between a man-made law and the will of God." In the book he examines closely the true nature of both personal fidelity and public responsibility.

Richards deals at some length both with the misconceptions of Christian pacifism and with the objections that are usually levelled at it. Among the former are listed the misconceptions arising from "a failure (on both sides) to maintain a clear distinction between war and the use of force" and the misconception arising from "the confusion between military force and police force." He firmly denies the equating of pacifism with the repudiation of all force and is concerned to show the pacifist understanding of the legitimate uses of force.

In his treatment of the objections to pacifism, he pleads against the emotional objections which are for the objector a form of rationalization, "designed primarily to justify his fears." But he recognizes the rational objections under two headings, theoretical and practical. Under the first heading, he mentions the religious objection, whose chief exponent is Reinhold Niebuhr. This objection criticizes pacifism as "impossible perfectionism" in a world sold under the dominion of sin. Richards' answer appeals to Christ as an authority, particularly to Christ's estimate of human nature contrasted with the fatal pessimism of Niebuhr. The second theoretical objection is the moral objection, which turns upon the nature of our moral obligations in view of possible consequences, but for Richards, "Christian fidelity cannot and ought not be qualified by a contemplation of consequences." The practical objections which he meets are the social (which says that the individual conscience "ought to be subordinate to the common weal") and the altruistic, or third-party argument (which maintains that a Christian

should not endure injury to a third party even though he might willingly accept it for himself). One wishes, however, that Richards had dealt in more detail with the objection, frequently met, that pacifism deals too much in absolutes in a world in which all things are relative, in other words, the philosophical objection.

Perhaps the strongest section in the book is his discussion of the four "warrants" for Christian pacifism: (1) Loyalty to Christ takes precedence over every other loyalty. (2) The way of war contradicts the way of Christ. (3) Christ's way of combating evil is God's way. (4) The gospel of Christ is compromised by Christian approval of war. Around these four propositions Richards unfolds a position in which love of family and love of country are caught up and transformed by a wider love more in keeping with the gospel of Jesus Christ.

Non-pacifists may criticize the fact that Richards does not set up a political program for pacifism nor propose pacifism as a live political alternative. But such a criticism disregards certain basic facts. The pacifist position rests firmly on an understanding of and devotion to the Person, Spirit and Way of Christ. To urge the pacifist position in the absence of such a foundation is to invite a greater disaster than participation in a so-called just war. Hence the pacifist offers, not a political alternative to a sub-Christian world incapable of implementing it, but rather a basis for the witness of the Christian society. That this is essentially a way of faith as much as war is a way of faith, Richards makes abundantly clear. In either case, the protagonist pursues his course with no absolute assurance of success, but with a confidence that his is the way of peace.

Perhaps the greatest contribution Richards makes is that, in a spirit almost Pauline in its singlemindedness and confidence, he demonstrates the "relevance of the impossible." What to the world seems foolishness may be the power of God unto salvation.

In view of the frequency with which Christianity is rejected in this country because of its seeming equivocation and sophistry in respect to the problem of peace, this book is both timely and pertinent. It will be of immeasurable value in presenting to the Japanese a Christian position which is uncompromising in its opposition to war. Since several of Niebuhr's volumes have been translated into Japanese, the Japanese can now judge for themselves why sincere Christians in the west differ on this important problem, yet conscientiously call themselves Christians, and love and respect each other.

Howard Norman's biographical sketch of the author is an addition to the English edition. It reveals a personality warm and lovable, yet rugged and uncompromising: the spirit of the book is the spirit of the man. The translation by Professor Kobayashi is a rather faithful translation, to the point of "transla-

tion stiffness." There are evidences of very occasional carelessness, omission of a phrase at times, passages difficult to understand, and, on a spot check, at least one word which reverses the English meaning. But on the whole the translation has been well done.

E. Frank Carey

JOHN R. MOTT: ARCHITECT OF CO-OPERATION AND UNITY, by Galen M. Fisher. New York: Association Press, 1952. 214 pp., \$3.50.

"What a leader!" This is the theme motif of the latest book on John R. Mott—or "Mott," as all his associates in the Y.M.C.A. love to call him. The book is really a symphony of appreciation and recollection rendered by over a hundred men whose lives were quickened, inspired, and to a large extent reshaped by "The Chief," and all under the capable baton of Galen M. Fisher, one-time Senior Secretary of the International Committee of the Y.M.C.A. in Japan, later Secretary of the Institute of Social and Economic Research for the Churches of America, and now still a vigorous dean of missionary statesmen in the western world.

The chapter divisions introduce the reader in turn to the various aspects of Dr. Mott's interests and activities, which cross denominational, national, confessional and other man-made lines in the interest of co-operation and unity. These chapters provide an impressive analysis of the achievements of this amazing giant of the world Christian movement. This, of course, has been done before; notably by Basil Mathews in his excellent biography, and much more fully by Dr. Mott himself in his six-volume edition of documents and data related to the four or five massive world Christian movements he initiated and led over the years.

But the chief charm of the present book is the image of Dr. Mott's many-sided personality mirrored in the life, character and accomplishments of the notable disciples whose tributes appear in this book. Many of these persons in their own right merit a full biography of their own. The mere indexed list of names of the persons cited and quoted makes up a fair "Who's Who" of the world Christian student and missionary movements of the past half-century,—and all of them join in the orchestra of homage to the one who called many of them and set them on their way. This is a quite new approach in biography, and it fully justifies this newest book on the peerless Mott for the reading of a new generation which should know something of his unique greatness.

Charles W. Iglehart

Readers' Forum

Are Creeds Desirable for the Japanese Church?

Compiled by HOWARD HUFF

Believing that the Christian Church in Japan is still in a period of fresh beginning and development as a result of the war, the "Readers' Forum" seeks in this issue to present an important discussion on the use of creeds within the Japanese Church. In order to do this, we sent the following statement regarding creeds to several Japanese churchmen and representative missionaries.

Two types of creed are usually recognized: One is drawn up in the language of the New Testament and has "apostolic" creditation; the other, which attempts to put the Biblical message into the language and thought-forms of a certain period for polemic purposes, is conditioned by such circumstances. Within the Church, such creeds may or may not be obligatory as used in Christian education, in worship, or in baptismal formulas.

With this as a background and "considering the divergent expressions of Christian faith in Japan today, do you consider a creed to be desirable? If so, of which type and for what purposes?"

Mr. Lardner W. Moore, missionary of the Presbyterian Church, U.S. (Southern), and affiliated with Shikoku Christian College in Zentsuji, favors a creed and relates it directly to belief in salvation through Christ.

"If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." (Rom. 10:9 RSV)

A creed is here taken to mean a joint statement of Christian faith held by those who accept or subscribe to it.

The question as to the need for a creed revolves around the larger question as to what the Christian faith is. The statement of Christian faith would be the basis of Christian doctrine. Christian doctrine, according to Horace Bushnell, is the summation of Christian experience. If that is the case, there could be as many statements as there are experiences and the writing of creeds would be

not only endless but useless. We know that experience differs with each individual. A statement of an experience is a nice record to emulate, but it can be nothing more.

But, if the statement of Christian faith has been delivered by God to men as a message to be delivered to others who, in turn, shall pass it on, then it must be conceived as something which comes from without the person and is passed on to another person. In such a case, experience follows the message. The message can be heard, received, believed, and preached. The content of the message, if it is from God to men, must be the same from age to age. God does not say to men in one age, "Thou shalt not kill," and to men in another age, "Kill at random"!

Considering the divergence of expression of Christian faith in Japan today, it is of the utmost importance to draw up a creed in order that all with whom we come in contact may know what we believe concerning the Gospel.

Why should we leave the hearer to guess as to what we believe regarding the Father, Son, and Holy Spirit? As to what we believe Jesus meant when He said, "Ye must be born from above"? As to what we believe Jesus meant when He said to the dying thief, "This day shalt thou be with me in Paradise"? When the Scriptures say, "Thou shalt not make unto thee any graven image, . . . thou shalt not bow down to them nor serve them," does that mean we must not bow before the statue of Buddha but may bow before a shrine or a statue of Mary? Why not put it down in black and white so that "those who run may read"? Why be ashamed to say, "I believe," or to tell what "I believe," or to ask those who believe with us to subscribe with us to a creed, a joint "I believe," which is simply a confession of faith?

If we believe in salvation through Jesus Christ our Lord, then let us prepare a creed and publish it to a sin-cursed and dying world! If we do not believe, why bother?

Dr. Robert H. Culpepper, Southern Baptist missionary, who will be residing in Fukuoka, fears that there is danger that we shall "judge the New Testament by the creed and not the creed by the New Testament."

I write as a Southern Baptist, a Baptist by conviction, but as one who is concerned for the welfare of the Church, which is His body, and who believes that Christian truth is larger than any one communion's expression of that truth.

I am not in favor of a creed for Japanese churches or any churches. My reasons are the following:

1. I believe that *a creed is not needed*. As a Baptist I believe, along with a great many Christians of other communions, the New Testament is our sole authority for faith and practice. Since the New Testament is our creed, if you choose to use that word, a creed, as such, is not needed.

Again as a Baptist. I believe, along with a great many Christians of other communions, in the priesthood of believers or the competency of the individual before God. There is no distinction between clergy and laity. The Bible is open to everyone, and the Holy Spirit who inspired it is competent to interpret its meaning to the believer's heart. Therefore, a creed is not needed.

2. I am opposed to a creed because I feel that *no one is capable of stating a fully satisfactory creed*. All of our insights are partial and limited. The New Testament contains depths that man has never been able to sound or enclose within the boundaries of a creed. New Testament truth is unchanging and unchangeable, but our interpretations of it are subject to constant change.

3. I am opposed to a creed because I believe *it tends to formalism and ritualism*. A creed is usually recited in the worship services of a local church. One can recite it without the least apprehension of its true meaning. Oftentimes he recites it, though in his own mind he takes issue with its interpretation of truth. This, I believe, makes for cold, mechanical worship, rather than worship of the Lord "in spirit and in truth." It may be objected that the same is true of the Lord's Prayer. To this I agree. But I believe that our Lord gave it as a model prayer, "a seed-bed for our prayers," to use Buttrick's phrase, and not as a formal prayer to be repeated in unison in a worship service.

4. Finally, I am opposed to a creed because *it is often used as an authoritarian whip to compel uniformity*. A creed usually has church sanction from which it derives its authority. There is always the danger that this authority will be placed alongside that of the New Testament, and that one will interpret or judge the New Testament by the creed and not the creed by the New Testament.

The early creeds such as the Nicene Creed and the Chalcedonian Creed were forged in controversy. The Apostles' Creed is generally regarded as not having originated with the Apostles but as being the product of Christianity several generations removed from the Apostles. These creeds were developed along with ecclesiasticism, and are, in truth, products of ecclesiasticism.

Now there is a difference between spiritual unity and compelled uniformity. Spiritual unity is highly desirable, and for it Jesus prayed. There may be spiritual unity without uniformity. On the other hand, uniformity, especially "compelled uniformity," such as may be the product of a strict application of

credal statements, does not engender spiritual unity, but often tends to sow seeds of disunity.

Again I would make a distinction between a creed and a confession of faith or statement of faith. A creed states what *must* be believed. A statement of faith presents what *is* believed. A creed has authoritarian significance. A statement of faith, at least to my mind, has no such significance whatsoever.

Japan Baptist Convention churches have a statement of faith. It is not intended for nor used as a piece of church ritual. Rather it is a statement of faith used by the pastors in the instruction of young converts, and is one of the items of instruction in a little handbook presented to believers upon their baptism. As a statement of faith, in contradistinction to a creed, it has no authoritarian significance.

Dr. Ray K. Oshimo, Dean of the Doshisha University School of Theology, advocates a Biblical language creed. Dr. Oshimo is a leader in the Church of Christ in Japan (Kyodan).

Under the present situation I feel the creed to be adopted should be in biblical language which will make it more feasible for general interpretation. A creed in thought forms, I am afraid, has a tendency to schism. It will not unite and strengthen . . . but will have the opposite effect of division.

Dr. Enkichirō Kan, Dean of the College of Liberal Arts, St. Paul's University, feels that the three ancient creeds contain "the minimum essence of the Biblical message" and therefore must be maintained. Dr. Kan is influential in the Anglican Episcopal Church of Japan.

I think those three old, well-known creeds [Apostles', Nicene, and Chalcedonian] which have been recognized in the church since ancient times must not be abandoned. They are something like national flags. New generations may not understand conceptually what the flags stand for, but they can feel instinctively something of the sentiment of the national group consciousness by means of the flags. If the flags are ancient, so much the better. Likewise, the old creeds of the church are indispensable. They transmit the consciousness of the communion of the saints, which is most important for the understanding of the church.

Just as the meaning of the flag must be interpreted and explained to younger generations, so the creeds of the church. However, such explanation and interpretation can not replace the creeds themselves. The three time-honored creeds

must be respected and preserved as the symbols of the church. Credal forms created in later times can not supersede the three ancient creeds. So-called new creeds, if they are valid, can exist only when they serve as interpreters of the old creeds.

In this sense I agree with those who wish to formulate new creeds. But I am not quite sure whether we are justified in using the word "creed" for them. To my mind the word "creed" must be limited to the ancient three. Attempts to explain the old creeds according to the language and thought-forms of those who want to understand them ought not to be called "creeds." Moreover, such attempts have no right to add to or subtract from the creeds. No doubt the old creeds are "attempts to put the Biblical message into the language and thought-forms of a certain period for polemic purposes," conditioned by the particular circumstances, but the main and important doctrinal subjects of polemics are the same throughout all ages. Therefore, although the creeds were made in certain particular places and periods, they are valid for any age and in any country.

Biblical wordings are foreign to us moderns. Not only that, Biblical thinking is utterly different from our secular thinking. Therefore, we must interpret and comment upon the Biblical texts. In the same sense, the creeds as the minimum essence of the Biblical message must be interpreted to modern people. However, I do not know what form this will take. For the sake of instruction or worship we may draw up a short statement of the Christian faith, but when we realize that Biblical thinking is so much different from our secular thinking that when the Bible uses the same words we use in our daily lives the inner meaning is totally different, then we find it very difficult to write a short formula of the Faith that resembles the old creeds. Such a formula would have to be long to be satisfactory.

The Bible can be translated into modern vernacular languages, but that does not remove the need for explaining the Bible. The Bible is not understandable to anybody unless it is explained and commented upon by somebody. In Acts 8:31, the eunuch, being asked by Philip whether he understood the passage of the Scripture which he was reading, answered, "How can I, except some one shall guide me?" In the same way, the old creeds, as the minimum essence of the Bible, are not understandable until they are interpreted. But, as I have said above, such explanation can never replace the creeds themselves.

Many attempts have been made in the past to create new creeds, but none of them has survived long enough to compete with the old creeds, thus proving to us that such attempts at creating new creeds are not worthy if done with the

purpose of letting the new creeds stand on the same level with the old ones. Thus I conclude that we had better have short commentaries on the creeds rather than attempts at drawing up new formulas. I do not agree to formulate new creeds for modern people.

Mr. James A. Scherer is a former China missionary who is affiliated with the United Lutheran Church. For him the dynamic, creative Word of God is the answer. "What the Church in Japan needs...is not creed but kerygma."

It will be instructive to approach the question from its negative aspect, namely, to state clearly what a creed is not, and what it cannot be expected to do.

(1) Creeds are not creative of the Church, nor of Christian fellowship. It is historically true that the discussions leading to the formulation of the Nicene Creed did not commence before 325, nor was that creed finally approved until 451. The Apostles' Creed in its present form was not known until the eighth century. The Church emerged as the dominant force behind the life and thought of Europe without the assistance of a formal creed.

(2) Creeds are not primarily productive of faith, nor may they be considered a substitute for the life of faith. The first generation of Christian converts and their immediate successors possessed no authoritative creed. Even had they possessed one, it is doubtful that the first Christians, impelled to faith by the living witness of the apostles (as the apostles were by the living Presence of the Incarnate Son), would have attached much significance to it. On the other hand, the scandal of the Church is that of making admission to the fellowship contingent on the assent to certain propositions contained in the creeds. In certain communions, faith characterized by personal trust and issuing in implicit obedience to Christ as Lord is not considered—or, if so, in hardly more than routine fashion—a criterion of one's readiness for discipleship.

(3) The ecumenical creeds, with the possible exception of the Apostles' Creed, and the post-Reformation confessional documents cannot be considered ageless or universally relevant. The Nicene Creed, for example, was drawn up to confound the Arian and other heretics. Not one of the heresies of the Nicene period constitutes a threat to the life of the Christian Church in Japan today. Furthermore, the substantive categories of the Nicene creed are those of fourth-century Greek metaphysical pariance. The modern mind thinks in terms of *event* rather than of *being*, of dynamic agency rather than of substance. For this reason the modern mind responds more readily to the dynamic categories of Biblical revelation than it does to cold credal statements. The post-Reformation con-

fessional documents, finally, were drawn up primarily vis-a-vis certain abuses within the church of Rome, and while important as denominational statements, they cannot be taken as foundation documents for the life and thought of the Christian Church in Japan today.

On the positive side of the question it may be confidently asserted that what the Church in Japan needs, and needs desperately, is not *creed* but *kerygma*. Not refined credal definition but bold and inspired preaching will conquer Japan for Christ. It is first and last the Word of God, and not some intellectual derivative of it, that is creative of Church and fellowship, productive of faith, ageless and universal in validity. We are told that the first generation of Christians had no creed other than the simple confession that Christ is Lord (*Kurios Christos*). Until the twentieth century, the creedless early church was the greatest exponent of the missionary evangel.

Creeds, when finally given a place in the life of the Church, were in the first instance used as a rule of faith, that is, as a measuring rod for testing the validity of a given interpretation according to the standards of scripture and the apostles. In this sense, they were more important for what they excluded than for what they included. Creeds also in time lent themselves to the task of instruction in Christian doctrine, with brief doctrinal sub-headings appended to each article. But only in periods of greatest spiritual impoverishment were the creeds offered as the actual *content* of the Christian faith; for in any age the true content of faith can be none other than the Living Christ as He is revealed through the Spirit. A creed relevant to the life of the Church in Japan would necessarily have to express itself in modern Japanese Christian thought-forms. At the same time, it would be compelled to address itself to a statement of the Christian position in such a way as to distinguish it from and exclude its chief competitors, namely, Shintoist animism, Buddhist self-negation, Confucian humanism and, above all, secularism. It is doubtful however that such a creed, even if skilfully contrived, could find any acceptance in the Church which possesses the Word as an all-sufficient instrument.

Mr. Vern Rossman, missionary of the Disciples of Christ affiliated with the Interboard Committee for Christian Work in Japan, thinks we must present to the world "our reason for existence" in capsule form. For this and other reasons, a creed is needed.

Is a creed desirable? Yes. As one who has participated in the agonizings of various ecumenical organization in their attempt to find and express their unity

of faith and purpose, I am convinced that for the Church, as well as for related organizations, a statement of faith is essential, for three reasons: (1) It is important to present to the world in capsule form our reason for existence, what we stand for. This is the creed in its original "apostolic" function. Of course, the New Testament must be our basic rule of faith and practice, but it is too long and complicated to serve that purpose unaided. (2) It is necessary for polemic purposes, in a sense. Because the Church is set in a world of bewildering complexity its voice must be clear and distinct in relation to other faiths, if it is to have a cutting edge with genuine evangelistic keenness. (3) It is necessary for the achievement of *real* unity. To a certain extent a creed will be divisive. The statement of faith of the World Council of Churches, because it is trinitarian, excludes the Unitarians, who would like to belong. On the other hand, some such statement is necessary if our unity is to be real. If fundamental differences are glossed over, then we are not really One Church.

What sort of creed and for what function? This is the crux of the contention for me and I shall differ from many at two points: (1) It should be a creed which operates in the same way as the body of common doctrine of the church of the New Testament days: that is, as a statement of common faith but not as a test of fellowship. It should *not* be compulsory in baptismal formula, worship, or Christian education. The first-century Christian was not asked to affirm an intricate, theologically-worded statement. He confessed Christ, the crucified and risen Lord, as his Savior. (2) It must be positive, emphasizing the faith which we *do* have in common. This implies that we recognize that we are estranged groups who are seeking unity under God's guidance. We must never say that we have "achieved" the goal of a perfect creed. Since the real creed of Christianity is its fundamental doctrine "lived out," such a thing is a contradiction in terms. Like Paul we must constantly press on toward the goal. This means that a statement of faith must be *flexible*, continually developing. It will be the basis of our present unity; it will be also the ground of healthy controversy, in the fires of which we can become more and more completely "one body." It is necessary to focus the painful struggle involved in our moving closer together so it will be neither desultory nor centered in a conflict of personalities. In the fire of such a reverent, systematic, and humble search, God's voice can really be heard.

A final word of caution is necessary. We must avoid placing too much importance upon the written word, the clever and complete theological statement. A statement of faith, if we do not view it as a finished product nor invest it with too much authority, can be the instrument which both trims away error and

binds us together. It can state and affirm before all the world that we *are united* in *all* the fundamental doctrines of Christian faith as demonstrated by the impressive documents from the Amsterdam and succeeding ecumenical conferences. But it must steer its way, painfully, between the extremes of latitudinarianism for the sake of peace and detailed orthodoxy which binds the Spirit in lifeless print and divides the sincere followers of One Lord.

Dr. William D. Bray, professor of New Testament at Kwansei Gakuin and missionary of the Methodist Church associated with the Interboard Committee, thinks that creeds can be valuable as expressions of worship.

In response to the question as to the desirability of a creed for the Japanese Christian Church, the answer which seems good to me is an affirmative one. As a pastor of a church for more than a decade, I am aware that the service which a creed may render is far too great to allow it to go by default or to be deprived of it because even minimal formulations cannot be agreed upon by all.

This is not to deny that there are many legitimate objections to credal statements both as to content and to the use made of the statements after adoption. It is rightly said that any creed is necessarily incomplete and cannot represent the entire horizon of the believer's life and experience. It would indeed be remarkable if it were possible to imprison all the truth of the Kingdom of God, for every age and every circumstance, in a single document! But this is no valid objection to a creed, for workable formulations are possible; and those areas not covered by a specific point in the credal formulation—which quite often concern the implications of the Church and the believer in contemporary society—are supplied to the user of the creed in other ways. It is inevitable that credal values dear to some persons should become overemphasized in a credal statement and that certain others be given minimal treatment. And the multiplicity of creeds which have arisen in the total history of the Christian Church are in part an attestation of this. But it is from the perspective of the user of the creed that many of these objections, though valid in themselves, are reduced to a secondary status.

The first and primary function of creeds as the church originated them was for the purposes of liturgy and worship. Creeds were convenient summaries concerning the Lordship of Jesus, his relation to God, and to the Holy Spirit, which could be used by congregations in voicing their gratitude for their salvation and symbolizing their loyalty. Also the creeds were of service in the religious training of novitiates. This liturgical and pastoral use was, and is, the primary

one; and only secondary is the usage, found in the fourth-century creeds and in later times, of having the creed serve as a test of orthodoxy. In this use, a certain creed, and no other, must be subscribed to, or exclusion from Christian fellowship would result.

Whenever this secondary usage becomes primary, Christian unity suffers, and the purposes of the Kingdom, instead of being strengthened have been unbulwarked.

Therefore, it seems to me that the Japanese Christian Church needs to find a creed, or creeds, which can be generally agreed upon for use in its worship and liturgy. The Church will be true to its finest inner spirit when it keeps this vigorous primary use as its major concern. And to make any creed an iron-clad proof of orthodoxy, is a secondary and less valuable possibility from which the Church would do well to steer clear.

Nor is there any compulsion which must limit the Church to having only one creed or affirmation of faith. Within Christendom, several splendid creeds have already been formulated, which range from statements of the faith that are almost exclusively scriptural to affirmations in contemporary style covering among other things much of the same areas as, for example, the Korean Creed. Of the former kind, the historical statements claim to rest on direct scriptural authority, and this fact is a self-imposed boundary to the content of the creed. In it are few expressions on problems which the church of the twentieth century faces, such as race relationships, pacifism, etc. The limitations of this type of creed have led to the formulation of creeds in which there is a deliberate effort to express some of the wider implications of the Christian faith. And there are many Christian believers who welcome this type of information and guidance. It is well, therefore, for Christian congregations to know of both types of creed, and thus to have a constant reminder of the major affirmations which the Church makes. Nor is it unknown in ecclesiastical procedure that two or more creeds or affirmations of faith should be made available to the believer.

Therefore, it seems to me that a proper function of the Japanese Christian Church would be to give approval, not merely to one creed or affirmation of faith, but to two or three, which choice would give the preacher, the pastor, the evangelist, the leader of worship, and the individual believer alternate ways of stating the central certainties of the Christian religion and further insight into the meaning of the whole.

Mr. Jackson H. Bailey, representative of the American Friends Service Committee, thinks that the "only creed which should be used is the New Testament."

In reply to your question as to whether the Christian Church in Japan should adopt a creed, I feel that the only creed which should be used is the New Testament.

Written creeds have always tended to be a divisive rather than a unifying influence in the history of the Church. They tend to become a formal ritual which people repeat but to which they do not give thought. Such creeds may even become a substitute for thought and for individual search for the experience of religious truth, freshly and personally discovered.

For those outside the Church, a creed may be a stumbling block in their search for spiritual guidance. The Way of Life which Jesus lived and taught, as expressed in the New Testament, is something which challenges all of us and which demands our all in daily commitment and in continuous search for the courage and strength to put it into practice. A creed created as it would be by human frailty, to which all are required to give allegiance, would, I believe, not convey this challenge, either to those within the Church or to those without.

An Appraisal

The replies to our "Readers' Forum" in this issue of the *Japan Christian Quarterly* are worthy of special mention. First of all, an unusually high percentage of those to whom we sent questions made reply. We hope this is an indication of the timeliness of the issue of creeds for the Japanese Christian Church and of the serious thought being given to it in all quarters. We were especially pleased at the clear analysis and intellectual vigor which stands forth in these answers.

Secondly, we were impressed by the fact that the unity of the Church of Christ is integral to the thinking behind these replies. Although these writers represent six different church groups, all but one make the oneness of the people of God explicit in their statements. We must not surrender to inaccurate and wishful generalization, but we wonder what response a similar request would have evoked even just before the Pacific War. In some of these letters a denominational mood is reflected plainly and without distortion. That is good. But the exciting part of this discussion is the fact that denominational modes of thought are broken through. Not that any respondent has failed to learn from his tradition, but that a wider range of tradition has been brought into play than is customary; this is the significant fact. One has the feeling that there is leaven in this lump which is of God.

Seven out of eight of these articles measure creeds by the unity of the Church. Consider these extracts: [Credalism] "tends to sow seeds of disunity"; [Creeds]

"transmit the consciousness of the communion of the saints"; "Christian unity suffers" when a creed is used as a "test of orthodoxy"; "A creed in thought forms . . . has a tendency to schism"; A creed is "necessary for the achievement of real unity"; "Written creeds have always tended to be a divisive rather than a unifying influence"; and finally, creeds are weighed on the basis of whether they are "ageless or universally relevant."

The Church's unity has not always been the standard of measurement when the subject of creeds was discussed. Much more commonly, concern over some vested or *un*-vested interest has determined the attitude toward creeds and even the very writing of them. It is notoriously difficult to refrain from alloying the doctrines of our Faith with baser stuff. Let us pray that the honesty shown in these letters heralds increasing recognition of our oneness in Christ as we seek to share His divine love with the people of this land. The fact that both Japanese leaders and missionaries contributed to this forum is symbolic of that oneness.

We are not overlooking the differences that were stated; we are looking beyond them. The differences are real. But the discussion of them with mutual regard for opinions held conscientiously and with readiness to allow the Holy Spirit to guide us in this critical hour will be creative. We are daring to believe that the time may be at hand when we shall perceive the profound similarity of a schismatic Church to a schizoid personality. Their likeness is not alone in their common verbal root. Both are a *disease* of the spirit, characterized by a loss of contact with the environment and by the disintegration of a unified and purposive organism.

From the Japanese Press

(The *Asahi Shimbun* is a daily newspaper; *Kirisutokyo Shimpō* is a Christian weekly.)

The Kyodan Should Be Dissolved!

It is a well-known fact that 32 Protestant denominations were forced under the coercion of totalitarianism during wartime to unite in the Kyodan (The Church of Christ in Japan). Today seven years after the war, what is the situation in the Kyodan? This is a problem not only for Christians but also for people in general.

The Kyodan obstinately insists that this union was a voluntary action of the church, but this distorts the facts. At that time every organization in Japan was under the control of the government as a means of accomplishing the purposes of the war, and of course, every religious organization was included in this policy. It is true that the matter of union had been discussed within the circle of the church, but if it had not been for the pressure of the emergency, the Kyodan would not have been established under such conditions as existed at that time. We might say that the union was a premature child of the wartime emergency. Not a few people think that soon after the surrender, the Kyodan should have dissolved, recognizing the error of its decision. While every other organization created by wartime pressure faded away, the Kyodan has continued to exist, because of the feeling of responsibility toward the union within the Kyodan, because of skillful political influence, and because of the strong financial assistance from the churches in America, which wanted to do in Japan what they could not do in their own country.

After the war the weak points of the Kyodan were exposed as soon as the Religious Bodies Law was abolished. For instance, the Anglican Episcopal Church, the Salvation Army, the Lutheran Church, the Reformed Presbyterian Churches, the Southern Baptist Church, and the Nazarene Church all parted from the Kyodan on the matter of faith and order. Moreover, within the circle of the Kyodan, ten more groups have appeared, and nine new seminaries have been established. This situation exists because the Kyodan is not yet a true unity and so the property, except in the case of the old Reformed Presbyterian Churches (*Niki*), still belongs to each former denomination, and also the organization of the Kyodan

depends upon the balance of power of the former denomination. The Rev. Wataru Saba, one of the most prominent leaders in the former Niki church, said "no" to this situation and separated from the Kyodan.

The discussion about the problem of separate groups began in the fifth general assembly of the Kyodan in 1948. Some people pushed for complete union; others said that the Kyodan should recognize the characteristics of each denominational group and should reorganize in the form of a federation. The sixth general assembly decided to push for complete union and to reject the federation idea. Then about 40 more churches belonging to the former Niki Church separated from the Kyodan to organize the new Presbyterian Church (*Nippon Kirisuto Kyokai*). Today two years after, they have increased to 70 churches. Besides, about 60 denominations have been established by the stream of new missionaries coming to Japan since the war. So the Kyodan has lost its meaning as a united church, which it had in the beginning, and it has become only one more denomination. This is the present situation with regard to Protestant churches in Japan.

It is not a welcome phenomenon from the objective point of view, but it is an unavoidable situation. This splitting up is the result of the unnatural union during the wartime. It is a self-evident truth that a united body should be established on the basis of a common creed, because faith is the foundation of the church. But in the case of the Kyodan, the leaders of the church put the system first without having the contents. It is unreasonable that about 30 denominations, whose doctrines, traditions and organization are different, including all the way from the extreme right wing to the extreme left wing, should become only one organization under one banner. It is natural that the Kyodan cannot have a common creed.

Each church belonging to the Kyodan is troubled because it does not have the concrete basis which it had in the former denomination. There is no intimate fellowship between the pastors and the churches, and there is no concrete policy and authoritative discipline, so they have been thrown into individuality. Besides, there is no reason to be loyal to the Kyodan. We cannot have any hope for the future of the Kyodan. The Kyodan will become only another denomination, and its character will be determined by whatever is the greatest common denominator among all the former denominations. It will lose its purity of the faith and will tend to reach a low ebb.

An even more important fact is that the Kyodan and also many other denominational groups are receiving much financial assistance from foreign lands. I believe that the church should be independent from political influence and also financially independent. We are not against cooperation with churches in foreign lands, but

we fear that the churches in Japan may become colonies. The authority passes to the one who gives the money, and the receiver will have a feeling of dependence. We fear that the traditional spirit of independence which has been cultivated by Rev. Shokyu Uemura, Kanzo Uchimura, and other church leaders, will fade away. We cannot permit this to happen. This is the reason we were obliged to separate from the Kyodan and reestablish the former independent Niki church. This stern criticism of the present situation and a passion for purity of the faith should resolve into decision and action.

There is a time for everything. We cannot give up our hope for church union on a right basis. We believe that when the time is ripe it will certainly be achieved. We must not be shortsighted. The cycle of "time" under God is large. We are not discouraged. But our urgent responsibility for Japan is to establish a healthy and right Christian Church in our country. What will be the future of the church in Japan if the clever men and opportunists increase, and the "fools" who seek for sincerity and purity decrease?

—Rev. Hisao Kurihara, President of *Nippon Kirisuto Kyokai*
(*Asahi Shimbun*, February 20, 1953, translated by Noboru Nishido)

A Reply

The essay, "The Kyodan Should Be Dissolved!" which appeared in the *Asahi Shimbun* for February 20, written by the Rev. Hisao Kurihara, president of the Nippon Kirisuto Kyokai (*Niki*), has given somewhat of a shock to people both inside and outside the Christian world in Japan. Frankly speaking, I have had respect for Mr. Kurihara privately. But after reading this essay, I cannot help feeling disillusioned. An old proverb says that a true gentleman does not speak ill of those with whom he has parted. Besides this, we churchmen are taught that "every Christian should edify the church." I cannot understand why he, as president of a denomination which has more than eighty churches, has, in the most influential paper in this non-Christian country, made such a strong attack upon the Kyodan to which he formerly belonged. I want to believe that this is not the opinion of all the members of the general assembly of the Nippon Kirisuto Kyokai nor the opinion of the members of the church which he now serves. But we cannot simply ignore it as an irresponsible, wild statement.

His essay has four main points. First, the Kyodan should be dissolved because it was established "under the coercion of totalitarianism during wartime." Secondly, since it is "a self-evident truth that a united body should be established on the basis of a common creed," "the Kyodan which has no creed," should be dissolved.

Thirdly, because it is wrong that "the Kyodan and also many other denominational groups are receiving much financial assistance from foreign lands," "we have separated from the Kyodan and re-established the former Nippon Kirisuto Kyokai." Fourthly, in spite of saying this, "we cannot give up our hope for church union on a true foundation. We believe that when the time is ripe it will certainly be achieved."

Now let us look at what he has to say concerning the first point. He shouts hysterically, "It is a well-known fact . . ." and, "The union was a premature child of the wartime emergency." But what does he mean by "coercion of totalitarianism"? Even he could not say positively, "coercion of the government," but he speaks obscurely about the coercion of an "ism." But the careless reader may easily receive the impression that the leaders of the Kyodan were forced to unite by the government of that time, and that this is a "well-known" fact. The creating of this illusion is trick number one in this essay.

My understanding was that more than 30 denominations had felt the providence of God in the objective and historical conditions responsible for the establishment of the Kyodan. The totalitarian tendency at that time was only one of the strong elements in the objective historical situation. But it is nonsense to say that totalitarianism forced the establishment of the Kyodan. If one dog barks a false alarm, a thousand others take up the cry. If like the chant of the Buddhist priest, such nonsense is repeated often, it has power to lead others astray, especially the common people, who have no previous understanding about the Kyodan. If Mr. Kurihara means that the Kyodan was established under coercion by the government at that time, I dare to ask him, why didn't he assert at that time that it was unjust? If he had expressed his "passion for purity" at that time, it would have been more glorious.

Secondly, he declares that "because faith is the foundation of the church, it is obvious that union should be established on the basis of a common creed." To be sure, "faith is the foundation of the church," but "faith" is not the same as "creed." This confusion between "faith" and "creed," and between a church without a creed and a church without faith is his second trick which creates an illusion.

The "obvious" fact is that, according to the Bible, the foundation of the church is our faith in Jesus Christ and in God the Father of Christ, and the Bible teaches us the importance of the confession of that faith. But this does not mean that a perfect creed is indispensable as the foundation of the church. It is a well-known fact that such a creed appeared after the church had been established, and that there were various historical reasons for its appearance. It

is hardly possible that Mr. Kurihara as a church leader, does not have the knowledge which even a beginning student possesses. It is regrettable that he as a religious leader, purposely uses these terms as if he didn't know the difference. The Kyodan has already confessed the Apostles' Creed. Moreover, it has realized the necessity of perfecting its creed, and had made an attempt. But ignoring this fact, Mr. Kurihara declares that it is natural that the Kyodan cannot have a common creed. I must conclude that he wishes to speak ill of the Kyodan, taking advantage of the general lack of knowledge concerning it. This too is regrettable.

Thirdly, he passionately attacks the Kyodan and other church groups which are receiving "financial assistance from foreign lands." He says, "That is the reason we were obliged to separate from the Kyodan, and reestablish the former independent Niki church." Here too is a characteristic change of words: When he says "financial assistance from foreign lands," in what way will the general public understand these words? One of the greatest sources of misunderstanding which the church received during the wartime stemmed from the various interpretations of the phrase "foreign lands." The assistance which the Kyodan received came from a foreign land; but it never came from the government of a foreign land, nor from any organization having a political motive. It came from *churches* in various foreign countries, which believe in the Lord Christ. Does the Bible not teach us that the church is the body of Christ, and that every church and every Christian are its branches? The Bible and church history record that the early church also gave assistance to churches in foreign lands. From this, we are taught a lesson which is even more precious today. It is necessary that those who receive should be submissive and those who give should be humble. However, when he appears to point out a serious weak point in the fact that the Kyodan, because it receives assistance, loses its independence, Mr. Kurihara's attitude toward the facts does not seem to be unprejudiced. If the church rejects a foreign church's assistance because that assistance comes from a foreign land, the result will be a narrow nationalistic view of the church. I cannot believe that Mr. Kurihara as president of the general assembly of the *Nippon Kirisuto Kyokai* is a narrow-minded nationalist. But his essay unfortunately conveys the strong impression that he is appealing to the present-day reactionary nationalistic feeling. He says that "the churches in Japan may become colonies," and that "the authority passes to the one who gives the money." And also he uses the words as though the Kyodan were under the control of the foreign missionaries. This opinion astonishes me. What kind of historical basis does Mr. Kurihara have for this argument? Because of the financial assistance which the Kyodan is receiving from foreign missions, has the authority passed to the hands of the

missionary or the foreign mission? If this is even slightly true in our Kyodan, I would like for him to point it out.

Last year in the Lund Conference when delegates from India complained that missionaries in India are too arbitrary, Dr. Manikam, a delegate from the same India, spoke strongly in favor of Japan's Council of Cooperation, which was organized to avoid such one-sided arbitrariness, and he made a deep impression when he suggested the direction in which the "younger churches" should go. This is the ABC of an elementary understanding for anyone who tries to discuss the problems of the Japanese church at all. Or does Mr. Kurihara wish to say that the General Assembly, the standing committee and every other committee of the Kyodan are led by missionaries? How foolish! But it is natural for the general public, who lack knowledge about the Kyodan, to have foolish delusions as a result of Mr. Kurihara's statement. Concerning this point, Mr. Kurihara doesn't speak the truth with sufficient impartiality.

How does Mr. Kurihara feel about the fact that many churches even within the *Nippon Kirisuto Kyokai* received financial assistance "from foreign lands" when they rebuilt after the war?

What does Mr. Kurihara think of the fact that every denomination has received help from missions for the sake of their theological schools? I feel sympathy for his naivete in thinking that he could gain absolute independence simply by returning to the old framework of the former Niki. But I am astonished at the pooriness of his knowledge.

Concerning the fourth point, I don't have the courage to comment on it, because it is full of foolish phrases. He says that we should begin again and work patiently to establish a union on "a right basis." What does Mr. Kurihara mean by "a right basis"? We have believed that "Jesus Christ is the foundation the church," but I suppose that, beside such a naive faith, Mr. Kurihara must have some wonderful "right basis."

—Rev. Ken Muto, Editor of *Kirisutokyo Shimpō*

(*Kirisuto Shimpō*, March 7, 1953. Translated by

Noboru Nishido and Willis Browning)

News and Notes

Compiled by LESLIE KREPS

Covenant and Statement of Faith Prepared by United Church

Since the establishment of the United Church of Christ in Japan, its leaders have been working to prepare a creed which would be acceptable to all members. The committee working on this has prepared a covenant and a statement of faith as a preface to the Apostles' Creed. These statements will be presented to the annual meeting of the church in the autumn of 1953.

The Covenant of the Church of Christ in Japan

We who have received baptism in the name of the Father, Son and Holy Spirit and been admitted to the Church which is His Body, putting aside all unrighteousness and superstition, maintaining close fellowship with our brothers and sisters in Christ, praying always for the manifestation of the glory of God, make the following pledge:

1. We will respect the order of the Church, obey its teachings and discipline, emphasize the importance of Sabbath worship, prayer services, and other meetings, observe the Holy Communion, be diligent in evangelism, and labor for the support and development of the Church by giving our time, our money and our strength.

2. Daily studying the Scripture and continually praying, we will maintain a life of piety, purity and temperance.

3. We will strive to emphasize family worship, maintain harmony in the home, lead members of our families into the faith, and serve God as united households.

4. Mutually respecting human personality, loving our neighbors, and laboring for the welfare of society, we will strive for the realization of the justice and love of Christ throughout the whole world.

5. Obeying the Will of God and raising the standard of morality of the state, we will labor for the realization of international justice and will look forward to the attainment of world peace.

May God have mercy upon us and enable us to accomplish this purpose. Amen.

A Statement of Faith as a Preface to the Apostles' Creed

We believe that the Old and New Testaments are inspired by God, testify to Christ, reveal the truth of the Gospel and are the only authorized Canon which must be the foundation of the Church. Therefore, the Bible, which is the Word of God and gives us perfect knowledge about God and Salvation, is the faultless Standard for faith and living.

The only one God who is revealed by the Lord Jesus Christ and testified to in the Bible is to be worshipped as the triune God, Father, Son and Holy Spirit. The Son became man and for the salvation of us sinners was crucified and became our atonement by offering the only perfect sacrifice.

God chooses us by his grace and justifies us, forgiving our sins through faith in Christ alone. By this unchanging grace, the Holy Spirit, sanctifying us and making us bear the fruits of righteousness, accomplishes his work.

The Church is the body of Christ and is the gathering together of those who are called by grace. The Church maintains public worship, rightly propagates the Gospel, conducts the Holy Sacraments of Baptism and Holy Communion, and as the salt of the earth and the light of the world looks forward to the coming again of the Lord.

Thus believing we confess the Apostles' Creed with the saints of old.

International Work Camps, 1953

Early applications and inquiries from many countries indicate that the International Work Camps sponsored by the Youth Commission of the National Christian Council will be more international than ever this year. Two college students from Hollywood and three from Chicago have already submitted applications for the four-week camps beginning in mid-July. Inquiries have been received from the Philippines, Burma, India, Korea and China.

This year, there will be camps at a Christian center in Bibai, Hokkaido; at an orphanage in Beppu; and at an industrial area near Kagoshima. Twenty Christians from foreign countries and 120 from Japan will participate.

Kyodan to Reestablish Relationships with Okinawa Churches

The United Church of Christ in Japan recently announced plans to reestablish relationships with churches in Okinawa. Early in June a three-man deputation composed of Dr. Michio Kozaki, moderator of the Kyodan, Rev. Mitsuru Tomita,

chairman of the General Evangelism Committee, and Rev. Alfred R. Stone, IBC missionary, will go to Okinawa to conduct a series of evangelistic meetings and to consult with Okinawan church leaders on such matters as setting up in Okinawa an organization patterned after the Kyodan's Council of Cooperation. Before the war, the Japan Presbyterian Church and the Japan Methodist Church, both now in the Kyodan, had work in Okinawa.

Kitamura Named Successor to Miss Kawai

Mr. Tokutaro Kitamura, a Progressive Party member of the Diet, has been named acting administrator of Keisen Girls' School, as the successor to the late Miss Michi Kawai, the founder of the school. Mr. Kitamura has been and will continue to be chairman of the Board of Trustees.

The Christian Women's Affiliation of Tokyo has started a signature campaign among its member groups. The finished petition will be sent to the United States Congress in an effort to unfreeze the late Miss Kawai's dollar assets in the United States, so that they can be used for the benefit of the school. Miss Kawai had about \$8,000 in the United States at the outbreak of the war, earnings from her book, *My Lantern*.

Five Missionaries Honored

Five educational missionaries of the Interboard Committee for Christian work in Japan were recently decorated with the Order of the Sacred Treasure for their distinguished contributions toward the development of education in Japan. Dr. Howard D. Hannaford, Meiji Gakuin, Miss Caroline S. Peckham, Kwassui Junior College of Nagasaki, and Miss Lois Frances Kramer of Nippon Rowa Gakko, received the Fourth Order, while Mrs. Hannaford and Mrs. Sarah C. Oltmans, both of Meiji Gakuin, received the Fifth Order. Mrs. Hannaford received both her own award and her husband's, since he returned to the United States in March to become administrative secretary of the Interboard's New York office.

Jones Finds Japan Still Open to Evangelism

Dr. E. Stanley Jones has just completed a three-month evangelistic tour of Japan, his third postwar evangelistic crusade. Dr. Jones says that he is greatly surprised by the continued receptiveness of the people wherever he goes. Such continued interest in Christianity shows that the people feel a basic need for a new way of

life. The postwar interest in Christianity was not just a passing interest in the religion of the conqueror. Dr. Jones concludes that "Japan is still the ripest field for evangelistic work in the world today."

World Congress on Evangelism

The Sixth Annual World Congress on Evangelism, conducted by Youth for Christ International, will be held in Tokyo, August 9-16. During that time evangelical missionaries, pastors, and teachers from all parts of the world will meet for Christian fellowship and discussion. Immediately after the Congress, teams of from five to ten persons each will go into various parts of Japan for simultaneous evangelistic crusades.

Colloquial Translation of New Testament Sells Well

The Rev. Tomio Muto, editor-in-chief of the *Christian News*, and co-translator with the Rev. Shuichiro Watase of the *New Testament in Colloquial Japanese*, reports that 45,000 copies of the new translation have been sold since its publication in December.

Information Requested

At the coming Conference of the Fellowship of Christian Missionaries to be held in Karuizawa, July 30-August 1, we are expected to report all deaths which have occurred among Protestant missionaries who have ever worked in Japan.

We ask that all such deaths which have occurred since last July, also all previous ones if yet unreported, be reported, giving the usual data, especially: full name, denominational affiliation, date and place of birth, date and place of death, date of first coming to Japan, date of last leaving Japan, places of residence and kind of work, and any other facts which should be included in the obituary to be published in the *Christian Year Book*. If full information is unknown, please give what you can.

Respectfully requested,

3 2-Chome, Nakajima Dori,
Fukiai Ku, Kobe.

A. J. Stirewalt, Necrologist,
Fellowship of Christian Missionaries.

Personals

Compiled by MRS. DARLEY DOWNS

Visitors

Mr. Mateo Occena, a secretary of the Presbyterian Board in the U.S.A., is spending some time in Japan after having visited his fields—the Philippines and Thailand. Mr. Occena is the first Oriental to be appointed as a full-time secretary of an American mission board.

Dr. V. L. Farnham, formerly a missionary of the Evangelical United Brethren church in China, is spending a month in Japan on a tour of Far East EUB mission stations, for discussions on communism.

Mr. Melvin J. Evans, outstanding industrial counselor from the United States, on the invitation of Dr. E. Stanley Jones, is spending several weeks in Japan, meeting Japanese business men and industrialists.

Dr. Daniel Poling, editor of *The Christian Herald* and pastor of Temple Baptist Church in Philadelphia, arrived in Tokyo in time to preach at the Easter Sunrise Service held in the Meiji Bowl in Tokyo. Dr. Poling also spent some time in Okinawa and Korea both before and after Easter.

Mrs. Ellen Richardson, for many years on the staff at Union Theological Seminary in New York City, where she served as assistant to the Dean and to the Comptroller, is spending three months in Japan, as the guest of Dr. and Mrs. C. W. Iglehart.

Dr. Wallace Merwin, secretary of the Far East Joint Office of the Department of Foreign Missions, National Council of Churches of Christ in the U. S. A., spent several weeks in Japan, Korea, and Okinawa, studying the Christian movement in those countries as it relates to the program of the National Council of Churches.

Dr. C. U. Cole, president of Amherst College, spent some time in Japan during February and March, in the program of exchange of American and Japanese cultures. Amherst College is the alma mater of Joseph Hardy Neesima, the founder of Doshisha University, and the two schools have kept a close connection through the years.

Marriages

Miss Betty Ellis (UCMS) and Mr. Yasuo Takahashi were married in the

Tokyo Union Church on March 24, 1953.

Births

Stein Aske, June 22, 1952. Parents: Rev. and Mrs. Sigurd Aske (LFC).

Fuku Evangeline Kamitsuka, March 7, 1953. Parents: Rev. and Mrs. A. Kamitsuka (IBC).

Curtis Paul Teele, born March 21, died on March 24. Parents: Dr. and Mrs. Roy Teele (IBC).

Gwen Elizabeth Fairfield, April 3, 1953. Parents: Mr. and Mrs. John Fairfield (IBC).

Departures and Furloughs

Dr. H. D. Hannaford, (PN), sailed for the United States on March 17. He will succeed Rev. Henry G. Bovenkerk as secretary of the Interboard Committee for Christian Work in Japan, 156 Fifth Ave., New York City. Mrs. Hannaford will remain in Tokyo until summer.

Miss Dorothy Croskrey, (MC) IBC, and Mrs. Ralph Buckwalter, (M), have both returned suddenly to the United States because of serious illness in their families.

Miss Marjorie Tunbridge, (UCC) IBC, and Miss Alice E. Gwinn, (ABCFM) IBC, have returned to the United States on health furlough.

Miss Bessie Oliver, (MC), and Miss Anne Bergman, (PN), who have so generously assisted in institutions in Japan, have now returned to Korea.

The following IBC missionaries left for furlough before the end of April: Mr. and Mrs. Arthur McKenzie, (UCC), Miss Lois Kramer, (EUB), Miss Gertrude Hoy, (E & R), Miss Jennie Lind, (MC), Miss Leona L. Burr, (ABCFM), Miss Caroline Peckham, (MC), Miss Shirley Rider, (PN), Mr. Ben Sawada, (MC), Rev. and Mrs. Aigi Kamikawa, (UCMS), Miss Alberta Tarr, (MC), and Miss Lyda Houston, (ABCFM).

Mr. and Mrs. Dean Leeper, (YMCA), traveling by way of Europe, returned to the United States for furlough in February. Miss Alyson Rieke, (MC) IBC, and Miss Mary Sterrett, (MC) IBC, have also returned to the U. S. by way of Europe, after completing a term of three years of service in Japan.

Mrs. Albert Oltmans, (PN) IBC, after some thirty years of missionary service in Japan, retired in April and is returning to her home in Kentucky.

Rev. and Mrs. Wilbur Fridell, (ABF), left for furlough in April.

Miss Grace Robertson, (ABCFM) IBC, returned to the United States on April 15 for surgery. Her address in America is 742 Harrison Avenue, Beloit, Wisconsin.

Arrivals

Mr. and Mrs. Gordon J. VanWyck, (RCA) IBC, and family, arrived in Tokyo in March and will be stationed at Meiji Gakuin, 42 Imazato-cho, Shirokane, Minato ku, Tokyo.

Miss Janell Jean Landis, (E & R) IBC, arrived in Japan in March and will be on the teaching staff at Miyagi Gakuin, Sendai.

Changes in Location

Rev. and Mrs. George Theuer, (EUB) IBC, who have been studying in the Kyoto Language School, have taken up their permanent residence at 217 Kamide Baba cho, Otsu shi, Shiga ken.

Rev. and Mrs. Elton P. Garrison, (EUB) IBC, who have been living in Otsu, will temporarily be located at 500 1-chome, Shimo Ochiai, Shinjuku-ku, Tokyo.

Miss Helen Barns, (MC) IBC, has moved from Seibi Gakuin in Yokohama to 11 Konno cho, Shibuya ku, Tokyo. She will teach temporarily in Aoyama Gakuin.

Miss Jean Rowland, (MC) IBC, has moved from the Interboard House to 11 Konno cho, Shibuya ku, Tokyo.

Miss Doris Schneider, (EUB) IBC, has moved from the Interboard House to 500, 1-chome, Shimo Ochiai, Shinjuku-ku, Tokyo.

Rev. and Mrs. Glen Johnson, (PN) IBC, have moved to their permanent location, 656 Iwabuchi cho, Uji Yamada, Mie Ken.

The *Quarterly* welcomes items of interest concerning the entire missionary community in Japan. Readers are invited to report such items to Mrs. Darley Downs, 12 Hachiyama, Shibuya-ku, Tokyo. (Tel.: 46-2777)
